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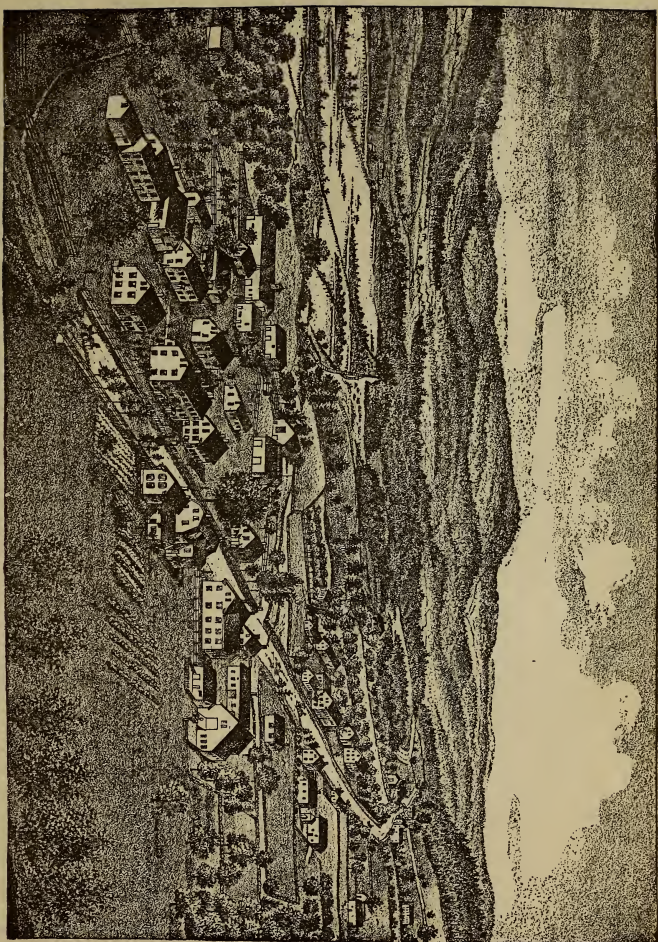
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SHAKER VILLAGE, Alfred, Maine.



SKETCHES

OF

“SHAKERS AND SHAKERISM.”

The present seeking of society, in all departments of life, is toward the “*Undiscovered Country*,” “*The Facts Behind the Scenes*.” At a time in the world’s history when so much interest prevails relative to the question, “If a man die shall he live again?” whoso reveals the esoteric workings of theories, theologies, principles of science, art, experiments that are moulding society to-day, confers on it a blessing. But, to give an interesting and satisfactory digest of the history of a people, little known, and sometimes classed, perhaps ignorantly, with Mormons and the Oneida Community; in relation to which the Shakers are the absolute antipodes in relation to faith and practice, in the *moral, social and sexual relations*, is like the attempt to put a bushel into a pint.

WHO THE SHAKERS ARE.

They are a people whose embryotic origin is found in the Revolutionists of Dauphiné and Vivarais, France, about the year 1689. Some of these went to England about 1706; offshoots from them formed a society in England about 1747.

Their testimony was a revival of the Christ spirit and laws of higher life, end of the world in Christ’s followers; inauguration of the kingdom of heaven upon earth, etc.

Out of this society Ann Lee arose about 1770, having received, as was believed, by a multitude of witnesses, a revelation *of* and commission *from* the Christ spirit in the character of the "bride" of the "bridegroom"—"The Lamb of God who taketh away the sins of the world!" In 1774, August 6, Ann Lee, and seven of her converts landed in America. They suffered here, as in England, great persecution; having fled from the persecutions of the orient, under the catholicity of the English church, to the persecutions of the occident, under the protestant witch-burning church of the New England Puritans. At length they established a little church in the wilderness of Niskayuna, now Watervliet, some seven miles north-west of Albany, New York State. Their testimony was opened to the world in 1780. Their society then numbered only ten souls. Their first house for public worship was built at New Lebanon, Columbia Co., N. Y., about twenty-five miles south-east of Albany, in 1785. The first gathering into a community analogous to the primitive church, was in 1787. The first written covenant of a full consecration to God of *life, time, service and treasure*, was signed in 1795, under the name of THE UNITED SOCIETY OF BELIEVERS IN CHRIST'S SECOND APPEARING. There are now, 1883, seventeen societies in the United States of North America; none elsewhere. Some, of late years, have supposed the "GIRLINGITES" of England were Shakers, this is NOT the fact.

SHAKERS.

This name was given in derision, because, in their religious meetings, in their wrestlings of soul against the powers of sin in a worldly life, they sometimes are led, of the spirit, to shake. It has been accepted by the Shakers as being appropriate to the laborers in the work of God in this era, which they conceive to be the work of the great *prophetic gospel day of Christ's second appearing*, metaphorically denominated *the millennium*, of which God, through the prophet Haggai, thus speaks: "Yet, once it is a little while and I will shake the heavens and the earth, the sea, and the dry land, and I will shake all nations, and the desire of all nations shall come." Hag. II, 6 and 7.

SOCIETY ARRANGEMENTS.

These are into families, varying in numbers from a very few to 150 or more. These families consist of both sexes and all ages. Their organization, formulas and by-laws are antimonastic; each sex, however, occupying separate apartments (including those married, who have become members), all in the same dwelling; both sexes take meals in the same hall, at the same time, each sex by themselves, except small parties at unusual meal times; these, both at the same table. They kneel in prayer before, and in thanks after each meal; partake of meals in silence.

PROPERTY MANAGEMENT.

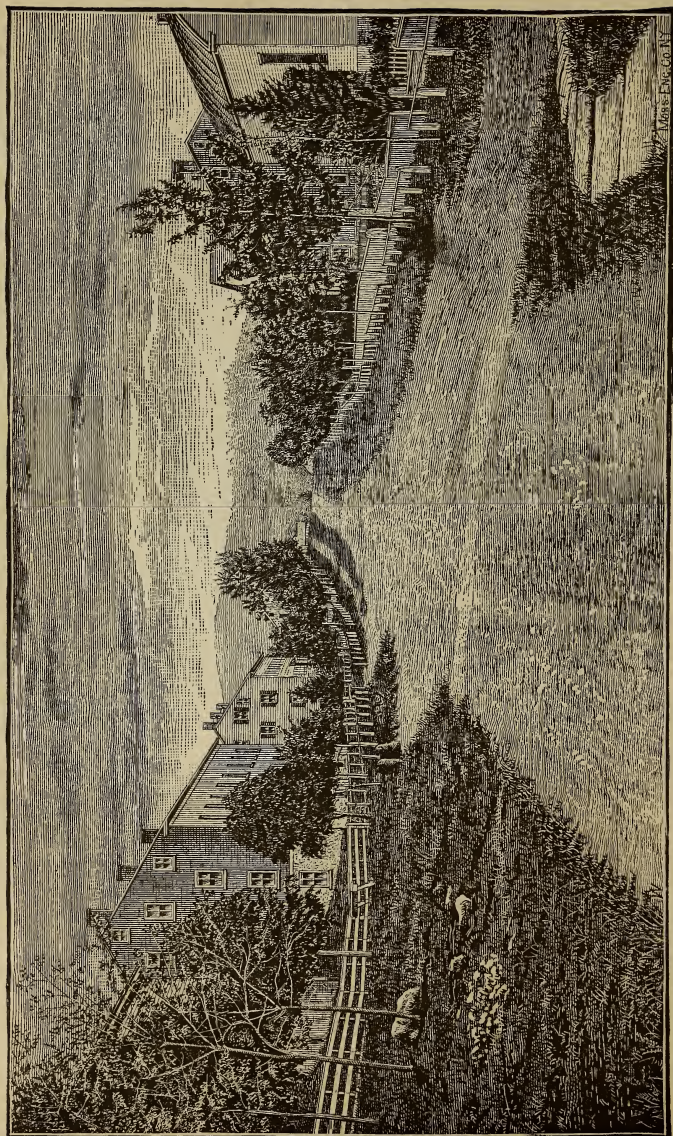
The property of these families is directly managed by agents, who plan and transact business in each family. The real estate is held, legally, by one set of trustees for each society.

THE GOVERNING AUTHORITY

Of these families, socially, morally and spiritually considered, is understood to be the *Christ Spirit*, manifested through elders, generally two of each sex, if practicable. Temporal leaders consist of one or two deacons and two deaconesses, or more, for each family.

EMPLOYMENTS OF SHAKERS.

For males, agricultural, horticultural and mechanical pursuits. The raising and preparation of cereals and fruits for market. The Shakers first originated the drying of sweet-corn for food, more than fifty years ago; also the modern improved kilns for the purpose. Shakers were the first in this country who instituted the raising, papering and vending of garden seeds in the present styles. Shakers first instituted in this country the botanical medical practice, and first gathered, also raised, dried, prepared and papered medicinal herbs and roots for market. They first manufactured medicinal, vegetable extracts for market. They were the first who raised and manufactured



Shaker Village, Mt. Lebanon.

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The Shakers.

Who They Are, and What They Believe.

DEAR BULLETIN:— In my visit to that sect of people known as "Shakers," I saw much that deeply interested me. In three different communications I have touched upon this subject, but as I desired to be truthful and thorough upon what I might write relating to them, I have deferred my chapter about this people until I should be abundantly ready. In my boyhood I saw much of them often visiting their villages, and frequently seeing the leading members at my grandfather's house. Always taking a deep interest in them, in the ways I speak of, I thought I knew enough of the sect to write about it an intelligent article, but when I commenced a fortnight since, I found I had really nothing but surface matter that I was sure of. I looked into the best cyclopedias but found nothing but old accounts and unsatisfactory, so far as the vital points of their faith is concerned.

- In my embarrassment I thought best to write for the information I needed. I accordingly addressed a letter to Elder F. W. Evans, the leading spirit of the sect, and one who is authority on spiritu-

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alism with many spiritualists outside of his society. Leading newspapers and periodicals in the United States and England have published his writings. An abstract of my letter to him and his rejoinder will follow this introductory. Hereafter, if my readers please, I will write of that which more pertains to the secular part of this people:

NATICK, Aug. 31, 1885.

ELDER F. W. EVANS,

Mount Lebanon, N. Y.:

My Dear Sir—I visited your church in July of this year, and heard a very clear-cut and valuable discourse from you. It embraced spiritualism, but not nearly as much as I should like to have heard. War, or rather anti-war, and best of all the labor question, taking in Woman's Rights, so called, you handled in a manner that all true friends of humanity would endorse. I am not a spiritualist, but I should like to be as thorough going a one as you are, for it must be the happiest of faiths, as it is the oldest, for all religions imply spiritualism. One, however, should not adopt a religion only as he can do it in conscience, and this comes by conviction—by being convinced, through the senses. Perhaps I may yet be blessed with the full faith of yourself. My religion is "Charity toward all," es-

pecially for what I do not understand, for I find it the easiest thing in the world to be mistaken, and often in the things we feel most sure of. I have always liked the Shakers, being derived from a faith approximating to theirs (the Quakers.) Everything about them, which I understand, I could adopt save the celibate part. This part, it seems to me, is not in conformity with nature; however, I have not the presumption to condemn it from the stand-point of those who practice it through pious self-denial.

This desultory talk is preliminary to a favor I am about to ask; being unacquainted with you, it is the only credential I can present: I have been on a vacation for a month or more, (primitive style, tenting by the wayside.) I took in the Shakers during this tour. I have written a letter weekly for my town-paper, the NATICK BULLETIN, 'describing my experiences. Coming to the Shakers in this series I find I am ignorant of my subject. Of their real character, I know as much as most people surrounding them, but this only embraces such secular matters as are patent to a close observer, and this is limited, so far as intelligently writing about them is concerned, and as regards any definite spiritualistic knowledge, I am almost in total darkness. Will

you, therefore, give me such an account relating to your people as is embraced by the following questions?—Do the Shakers believe in miracles? Do they believe in universal celibacy? Do they eat, use or raise swine? I understand you to advocate a belief in the God-head being made up of a plurality of the sexes, that is, as all distinct things of earth are dual in character, so the parallel extends to spiritual things beginning with the Infinite. Is this your belief, and if so, as nothing is made in vain, do you believe in universal celibacy—that is, entire suspension of procreation? In short, to be righteous, must we all be Shakers? Do you believe in what is called the Trinity? About what is the present population of the Shakers—how many distinct communities—how much aggregate wealth? How is property held—how many churches—their valuation, that is the church property—dimensions of the Lebanon church? Are all the hymns, or music, words or mere sounds in some cases? Which decide disputes, (if any exist) the spiritual or temporal? The population of the Lebanon Shakers? Are the Shakers on a decline or increase so far as numbers are concerned?

Intelligence embraced by the above inquiries, (I hope you will not deem them

impertinences) for they are laudably prompted, will be a favor to me and to those for whom I write. I wish I might believe that a reply, either in full, or in part, will be as gratifying to you as myself. I will try if you see fit to honor me, by sending me what I ask for, to make your favor count for good, rather than to merely gratify an idle curiosity, so far as I am concerned, at any rate.

Sincerely yours,

SHERMAN P. HAND.

The following is Elder Evans' reply:
PROGRESSIVE SHAKERISM.

SHERMAN P. HAND.—*Esteemed Friend:* Your favor of the 31st ult., received, wisdom says, "I love those who love me, and those who seek me early shall find me." I too love those who love the truths to which I have devoted a long life. Your inquiries I will respond to as time permits, in part. Will begin first with Spiritualism, which I regard not as a religion, but as the Mother of the whole circle of the Sciences. Second, I hold the right of human beings to a portion of earth from which by their own labor to extract a living, to be as inherent and inalienable as life itself. It is God-given, not conferred by human law. As Blackstone

puts it, "There is no principle in nature by which a man shall cover a piece of land by a piece of parchment." Neither is there any principle in nature by which a discriminating difference can be made between the male and female of the same species, as to inherent and inalienable rights common to both; as is the one so is the other.

Food is a necessity to support life, and land a necessity to procure food; therefore man and woman have the same right to land, food and life. A landless man or woman is the slave of him or her who has possession of their portion of land. As a general rule, the landlord claims the right to kill a landless man or woman by direct or indirect means. The exercise of that assumed right is war. Are not all wars to hold or gain possession of land—Land as the "material guarantee?" In stating that we cannot believe or disbelieve at will, you are right, belief being the result of evidence. You say you are of Quaker extraction. Quakers came nigh unto the kingdom of heaven—the Shaker order. In it the daily bread is assured to each member; in its government men and women are equal participants; all its subjects inherit the earth. In honor they prefer each other because the higher the office, the greater the re-

sponsibility and the heavier the burthen. They love one another, faring and sharing alike in labor, food, clothing and shelter. Trespasses are forgiven daily, because it is a rule to take into their meetings for worship no hard feelings against a brother or a sister. All wrongs are to be righted and all just debts liquidated. If this be not the kingdom of heaven for which Gentile christians have been and still continue praying, what will it be when it comes?

You ask, do the Shakers believe in miracles? We do not believe in the violation of natural law. The first time I saw an iron boat float upon water I thought it a miracle. Also when I saw fire produced by friction, and when I saw water run up hill. Anon! I learned that these phenomena were in accordance with natural law. Thus, when I heard rapping produced by no external agency I said there is an invisible agency. And when questions were put and questions put replied to, I was confirmed in the belief of the existence of intelligent men and women, whom I had known to have died years ago. But when they re-appeared to my bodily eyes, just as I once knew them and they grasped my physical hands, exhibiting joy at the meeting and greeting, faith became fact, and I knew that

when men and women die they do still live again. God and nature be praised that immortality is no longer a "blessed hope," but it hath become a glorious, undoubted certainty. Question, do we raise and eat swine? Answer. In our family of some sixty people, we have neither raised nor eaten swine for about thirty years. Six years before the Rochester rappings, an injunction issued from the spirit world, prohibiting Shakers from violating the Jewish law respecting swine. They were to become like Jesus in that respect. Question: Do Shakers believe in universal celibacy? Answer. Not at all. They believe with Paul that in the world of Gentile church and state christianity, each man may have his wife and each woman her husband. That they may hold private selfish property, as is done in all monarchial and aristocratic land monopolizing countries; that therein the doctors may select the most perfect physical young men (as they select the Pall Mall victims of Royal Princely lust) to be taught the art of war—how to kill those whom their masters have legally robbed of their land. And land may be held in unlimited quantities, driving the rural population into villages, towns and factories. And when the market is glutted, these landless men and women

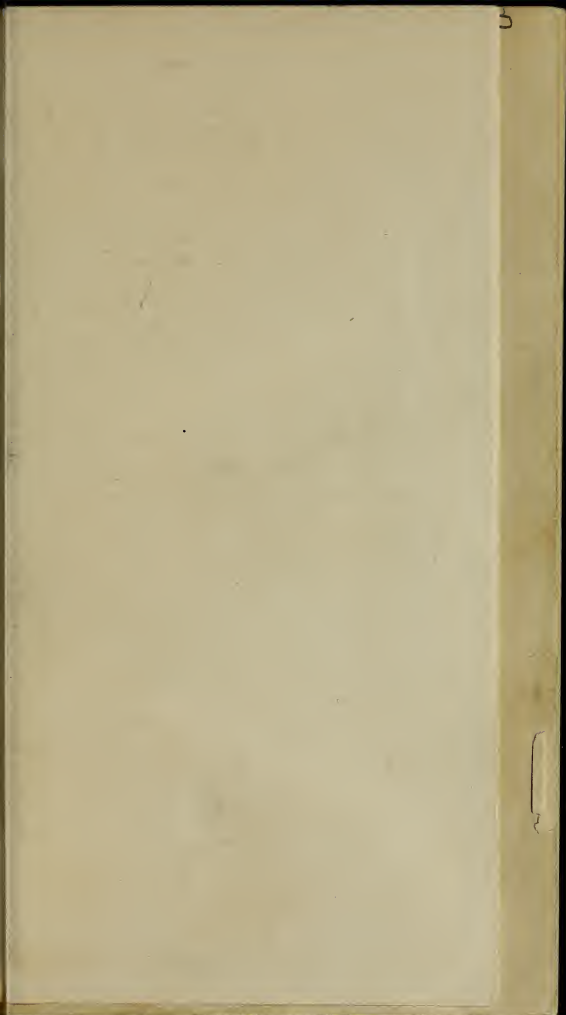
may be turned into the streets helpless and hopeless. Then, when they raise the cry of bread or blood, the capitalists may hire with money, food, clothing and shelter for themselves and families, one half of these laborers, as soldiers, to keep the other half quiet during the tedious process of starvation. This combination of the church and state, is the old earth and heavens that are now passing away with a great noise and commotion, like an earthquake, to be swallowed up by true republicanism. All over the earth will arise republics composed of men and women in which will dwell righteousness. As in Canaan—the land of promise—each citizen will have a homestead inalienable. Marriage be confined to its legitimate use, as in Israel, the production and rearing of men and women. Now, in Babylon “in the things they know as brute beasts, in those things they corrupt themselves.” Inferior animals observe the law of use, not of lust.

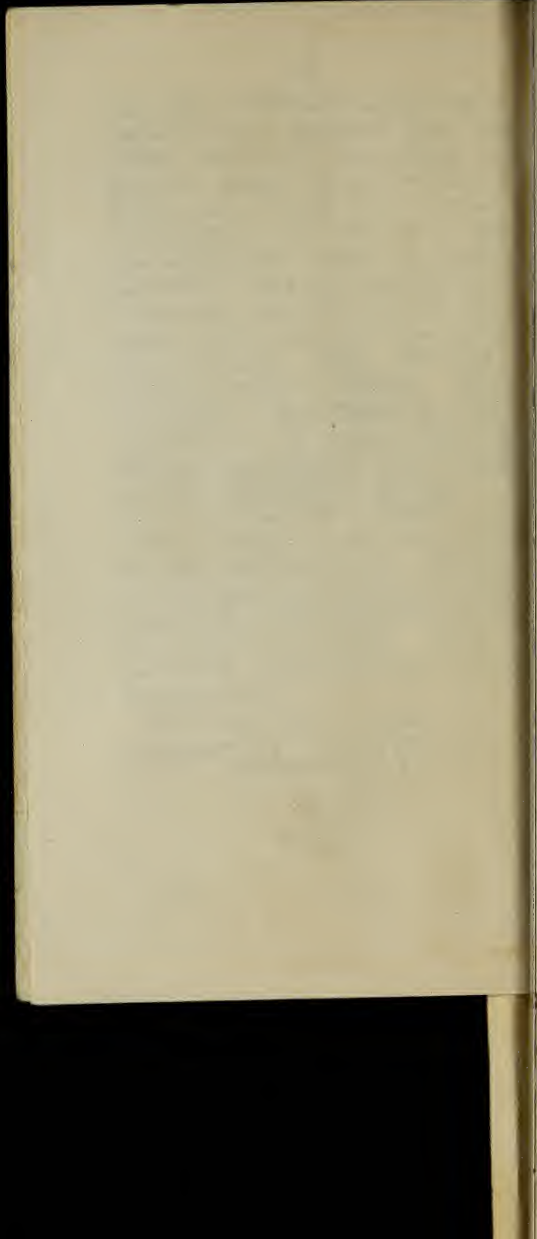
In the New Heavens—the kingdom of heaven—the Shaker order, property and land are in common. Celibacy is in order, food and raiment in common. Mother Ann said, “the time would come when her children would not eat the flesh of animals.” When the Jews came out of

the house of bondage they had all the diseases of the Egyptians upon their bodies. To them, the God of Isreal—not Deity—by Moses, promised “to take all sickness away from the midst of them.” To effect this, he cut off the use of flesh meat and gave them manna for a whole generation. Jesus Christ was a union of Jesus—a Jew—and Christ the Lord from heaven, a quickening spirit. Do we believe in a Trinity? Not all. Our God is Father and Mother of all being. All beings are dual. Do we believe the Bible? Answer. It is an mperfect record of Divine revelation to prophets and prophetess of all races, nations and ages. It says, “upon this rock—revelation—will I build my church, and the gates of hell shall not prevail against it.” Revelation is the foundation of the Shaker church, which is the second appearing of the Christ Spirit to humanity. First, to man typified by Jesus. Second, to woman typified by Ann.

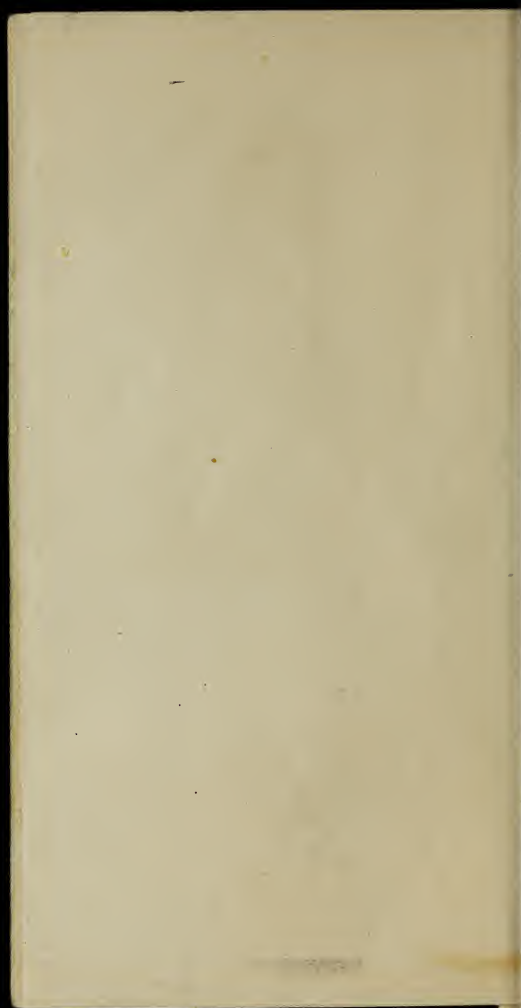
From Natick (Mass.) Bulletin.

**From Elder F. W. EVANS, Mt. Lebanon,
Columbia Co., N. Y.**





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SHAKER ESSAY.

The following essay was written in response to an especial request of the "Ladies' Club," held every Friday evening, No. 4 Park street, Boston, where they have been discussing the subject of Shakerism for some weeks, its mission, history, and apparent decline.

A speaker, who had recently visited the societies, remarked, "that there was a vital force in the Shaker society, that was full of promise for the future." The living spring still remains, if its beginning was the planting of the Lord, as all seem to allow, the legitimate result should be a success. There is evolving a moral and spiritual power in the life and system of Believers, that may burst upon the world, not so much when the Shakers get ready, or their leaders see fit, as when the community at large discern the need of a better and purer life. The interest felt outside is a sign of the times.

Dr. Wellington said: "The manifestation of spirit power is, to my knowledge, such that every thing in the entire body of the Shakers may change in a single hour, and quicken them into an activity and force, which they cannot resist, and would have no wish to.

SHAKERISM.

What is it? It is the God government of to-day. There has always been a God government and a God people, in each day of human history. Cotemporary with such government and closely associated therewith, there has always been a Christ Order—a Prophetic Order. While the God people conserved the good of the preceding revelation, the Christ people led on toward the promised land of ultimate abstract goodness and truth. These are the conservative and progressive forces of humanity, ever present, always operative and evolving, as seasons in the physical elements, succeeding each other to make up the year—spring, summer, autumn, winter—each coming to a final end as it were. So is it with cycles in the spiritual elements of human progression.

What could be more like the end of all things than our present winter? The thermometer at zero, the store of food, wheat and potatoes, being rapidly consumed. We have on hand, so much store, and no more. It lessens every day. What shall we do? Nothing can be raised, not a cabbage, an onion or a kernel of corn. We are saved by our faith, knowledge, hope and assurance, derived from former experience in the earth elements.

SPIRITUALISM.

Is it not by Spiritualism that we come in rapport with the denizens of the inner spheres, who have, by their extreme age and long experience in the Spirit world, attained the same knowledge of cycles that we possess of the seasons? By faith, we may possess ourselves

of their knowledge, derived from their existence in the Spirit world, and confirmed to us by our knowledge of the histories of the earth, that give us the experience of past generations added to our own. This is the basis of our hope and confidence in the future, and hence we have a well-grounded expectation, that another earthly year, with its successive seasons, will open to us in the spring.

There are a Heavenly Father and Mother, interior to all existences, elementary and personal, a fountain and source of spiritual knowledge and affection to rational beings. "He, that made the understanding, shall he not know? the ear, shall he not hear? the eye, shall he not see?" She, that is *Love*, shall she not love all souls of which she is the primal mother?

The origin and history of the Jews may stand as a fair specimen of how the God people, in each race of men, originated; and also of the Christ, or Prophetic Order. Out of the millions of earth, the God Jehovah was appointed, by the God above, to choose Abram as a seed of a new people—a God people.

That people possessed the germs of all the lusts of the flesh and of the mind of the Gentile world; and they had all the virtues, gifts and graces of the Christ sphere, to learn and acquire.

In a dream, God spake to Abram—"Get thee out from thy kindred and country and thy father's house, into a land that I will show thee." Thus giving him a new location, to make it easy to break off old associations. "I will make of thee a great nation, and I will bless him that blesseth thee, and curse him that curseth thee, and in thee shall all the families of the earth be blessed." How? The Redemption Order is a medium of spiritual

influence to all mankind. Through it, the Spiritual Resurrection Sun shines upon them. Where is the philosopher who can estimate the value of one day of sunshine upon our earth, or the loss that the deprivation of its rays, for twenty-four hours, would be to the race? So, when there is no vision—no heavenly sunshine—the people perish. Thus was a communication between the two spheres established. Now the dream is good and the vision very pleasant, like the spiritual manifestations of our own day and time, but what was the practical result?

Abram did depart as the Lord had spoken. He went down into Egypt and lied about Sarah, unto Pharaoh, who reproved him.—Gen. 12. He went to war, and after his slaughter of the kings—Gen. 14, 15—was met by the Christ Prophet, Melchisedek, who became his instructor. And now we have the two orders, the God man, and the Christ Prophet, who received, from Abram, tithes of all he possessed. Abram was blessed by the Prophet. The less is of the better blessed.

Abram's generative line culminated in Jesus, the son of man, and Melchisedek's line of Christ Prophets culminated in John Baptist, who also made Jesus a priest after the order of Melchisedek. Abram's spiritual education began with a dream, the lowest form of spiritual communication. It ended with materialization, the last and highest form of communication to Israel.—Gen. 18. As he sat in his tent door, three men stood beside him. He ran to meet them, bowed according to eastern custom, and invited them to partake of his hospitality. He washed their feet, baked some cakes upon the hearth—wheaten Johnny

cakes—caught and killed, and dressed and cooked a calf. His war spirit and flesh eating went together, from which the Prophets only would redeem him. At the Lord's Supper, there was no calf, no selfish table, no war, no generation. Jesus had become a Prince of Peace and a celibate communist. It had taken two thousand years to accomplish that process, and then only by a dispensation, as new to the Jews, and affected by as new a spiritual manifestation and revelation as was that of Abram to the people of his day. And just where we are to-day, is at the opening of the Second Cycle in a new Dispensation.

But, to continue our narrative, when Abram and Sarah had dressed the calf, baked the cakes and set butter and milk before them, Abram stood by them under a tree, and they did eat, just like non-materialized, born men eat, and it helped their materialization. Then they promised to Abram and Sarah a child—a son—under the same law of materialization. And the Lord said, "Abram shall become a great and mighty nation, and all the nations of the earth shall be blessed in him."

How shall they be blessed, if not in changing from what they are, to what they should be—from the natural to the spiritual? What are these changes? Two more materialized men appeared unto Lot in the gate of Sodom, and the men and boys of Sodom saw them and called upon Lot to bring them out. Then the angels rained upon Sodom and Gomorrah brimstone and fire.

The Jews were to be saved, by their God, from evils that other nations were not saved from. Their righteousness, of the stomach, of the reproductive powers, of the affections

and of property, was to exceed that of all other people upon the earth. Dietetic lusts were first noticed. Five kinds of animal food—kine, sheep, goats, pigeons and doves—was the limit to begin with, and no animal food at all was to be the end of the spiritual training and travail, then commenced with Abram. Generative lusts were taken in hand and circumcision instituted. The true signification of the rite has not been understood by Gentile christians.

The God man, Jew, was to be cut off from the lusts of generation and to use marriage for procreation only—while the Christ man Jew, or Prophet, was to be cut off entirely from generation itself—as were Melchisedek and John Baptist—thus making two orders of people, in the Mosaic, as well as in all other Dispensations, like Jacob and Esau.

Wars and fightings have no place in the Christ order. They originate in the slaughter of animals and in the eating of their bodies. In the Jewish order property lusts were curtailed by the land being owned by their God and not by the people. Slavery could not exist beyond seven years, and debtors had faith in the sabbath-day—the seventh year. Thus, while in the natural order, there would have been neither sickness nor poverty, in the spiritual community of goods, is ended all the trouble growing out of capital and labor.

But what has all this to do with Shakerism ? its beginning, history and apparent decline ?

It has much to do with it, for it is the New Dispensation, wherein, under the law of evolution, inherent in humanity, the two orders—natural and spiritual—are rising higher and higher, like two parallel spiral shafts, each cycle

accomplished is an upward as well as a circular movement. The Shaker order, formed by converts from orthodox christians, and the United States Government, formed by converts from the orthodox infidels, or skeptics, are the New Heaven and New Earth in the first cycle of their evolution. Each of them has six more cycles to pass through before they shall reach the state where there shall be no more curse in either order, and all shall be peace -- an endless peace.

In the New Earth, the laws, of food, generation and property, will be obeyed by women and men as one. Co-operation will prove the love of neighbor to be godlike, whereas, in the New Heavens, community will prove that its adherents love one another, and that each one seeks another's wealth, not their own.

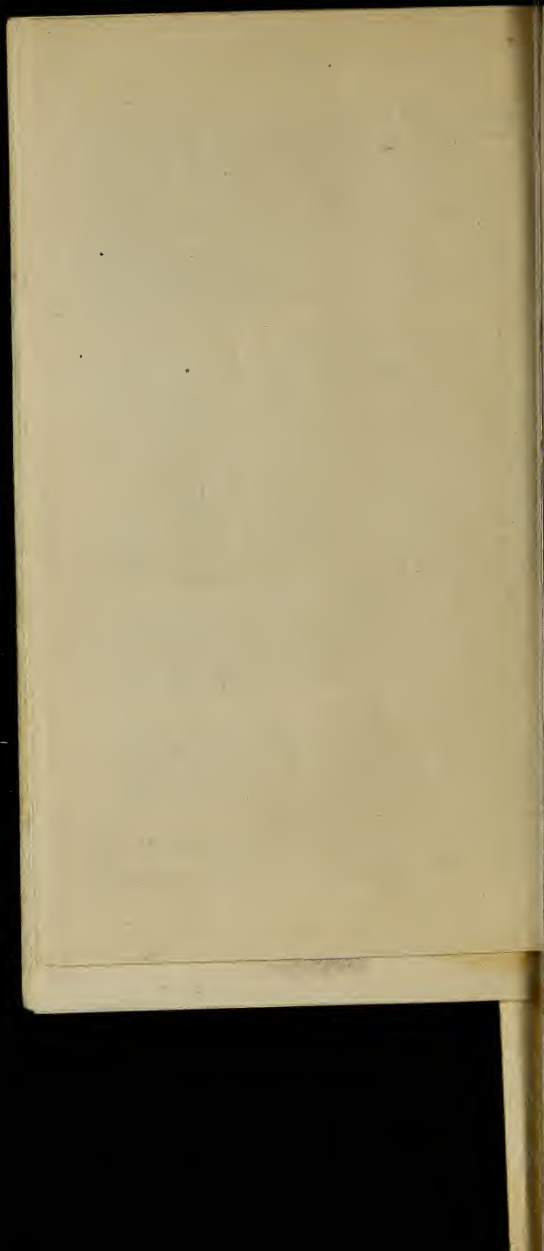
The error, in both orders, has been the same. The common people generally supposed that what was only the beginning of the New Earth--the American Republic--and the New Heavens--the first cycle of the Shaker order--were, in both cases, the ultimate.

The sovereign American people were all *men*, and they not only held land as property, but monopolized it like Joseph in Egypt, and owning the land, they owned the people, including the women.

The Believers believed the first cycle, with its testimony against generation and private property, was the whole gospel and the whole testimony of Christ's second appearing--just as the child believes that its toys and joys and trials are a perpetual inheritance.

F. W. EVANS.

MT. LEBANON, COLUMBIA Co., N. Y.



3

PROPOSED MEMORIAL

TO THE LATE

REV. HENRY WARD BEECHER.

The memorial is restricted to the letters and literary contributions of only a limited number of the most distinguished men and women of America and Europe, and will be published in noteworthy form for presentation to Mr. Beecher's family, and as a lasting record for his friends and the public.

320 State Street,
BROOKLYN, N. Y., U. S. A., }
March 24, 1887. }

Elder F. W. EVANS:

My Dear Sir — It is the earnest desire of the large number of Mr. Beecher's friends, who are deeply interested in this final tribute to his memory, that it shall

be in every respect of the most representative character, and that this may be the more certain of accomplishment, I beg to respectfully solicit your valuable co-operation.

The memorial will take the form of estimates of Mr. Beecher's character, and the illustrious services rendered by him to mankind, and it is fervently hoped to make it of such a character that it may ever remain a notable record of his life to be referred to in future years by his family and his friends.

From promises and contributions received from distinguished personages, the high character of the memorial is already assured, but we fully recognize the positive advantage it would receive by some tribute from your pen. We are, therefore, particularly hopeful of a favorable response at your hands, and this we most earnestly solicit.

As it is desired that the memorial be issued at as early a date as possible, may I beg the further favor of as speedy a reply as may be practicable?

Repeating our sincere hopes for your kind co-operation in this national tribute

to the memory of the great departed, I remain, with assurances of personal respect,

Your obedient servant,

EDWARD W. BOK,
Editor.

P. S.—Mr. Beecher frequently made beautiful references to you in his pulpit, dwelling upon the pure and simple life of yourself and the Shakers, and I am therefore, hopeful that your tribute to the departed prophet and humanitarian may be included in this *national tribute*.

MT. LEBANON, *April* 13, 1887.

EDWARD W. BOK:

Dear Friend—Your favor of the 6th inst. received, and I respond. But please do not try to amalgamate the Shakers with the Catholic or Protestant sects. "Israel should dwell alone, and not be numbered with the nations." Let us be just as we represent ourselves; you can make nothing else of us but Shakers.

We claim a new theology, a new dispensation. We expect to be when they all have passed away. Not the people, but

their systems — civil and religious. We are everlastingly misunderstood and perpetually misrepresented. Give us a place in the Beecher book, just as I put it; then say whatever you like about it; let us have our say and you have your say.

I intend to follow up what Beecher has so nobly done. Do you not realize how he has broken down the middle walls of partition between the sects? Why, at his funeral all denominations united. Was not that a crown of glory for Beecher? And, in the sight of God, are they not all alike? In *works*, they are *one*, if not in tweedledee and tweedledum.

It will be a novelty to let the Shakers appear just as they are.

In love,

F. W. EVANS.

BEECHER VERSUS SHAKERS.

To understand the light in which the Shakers view H. W. Beecher, it is necessary to know somewhat of their very peculiar theological programme. Therein it will be seen that wherein Beecher was heretical to Church and State orthodoxy, he was orthodox to Shakerism.

The writer, in company with Elder R. Bushnell, visited Beecher, in Lenox, Mass., some forty years ago, and Beecher several times visited Mount Lebanon; views were freely interchanged, and theological points discussed.

Whilst Beecher was a believer in Christ's first appearing, the Shakers believe in the first and second appearing of Christ. "What think ye of Christ; whose son is he?" And what think ye of God; whose God is God?—the Trinitarians', the Unitarians', or the Pantheists'? What think ye of the Bible? These, and many others, were open questions to

Beecher and the Shakers. The Shakers claim that the Bible is not the word of God, but an imperfect record thereof. That the God of the Jews was not very Deity. That Jesus was not the very Christ, and that Christ is a Spirit from the seventh or Christ heaven — the “Heaven of Heavens.” From that Spirit sphere go inspiring angels to prophets and prophetesses, in all nations and races, on all the earths in God’s unlimited universe of inhabited globes. That man’s probation extends into eternity. That the physical body knows no resurrection — “dust to dust.” That God is a dual Being — a heavenly Father and Mother. That celibacy, community of goods, and non-resistance, or peace, are elements of pure, unadulterated Christianity. There are many phases of Christianity, from rebel Chinese Christianity up to Shakerism. In all of them there is some truth, some good, and some salvation. “In my Father’s and Mother’s house are many mansions.” The universe of being is God’s house. These are some of the elements of the Shaker theological programme, which Beecher looked into.

How many of these doctrines Beecher incorporated in his sermons is an interesting inquiry; but we know that, under the inspiration of the Christ angels, he preached many a good orthodox Shaker sermon. He preached salvation of body as being included in the salvation of the soul; and he recognized Jesus — a perfect Jew -- as the highest type of physical beauty that our race ever produced. As did his father before him, he preached and practiced health as a Gospel virtue, believing that, in obedience to physical law, the Lord our God will yet take all sickness away from the midst of his people. Beecher was a John Baptist to Christ's Second Appearing — Shakerism. Of John, Jesus asked: "What went ye out into the wilderness to see? — a reed shaken by the wind? A prophet? Yea, I say unto you, and more than a prophet. There hath not arisen a greater than John the Baptist; yet the least in the kingdom of heaven is greater than John." Was not Beecher a spiritual medium — a "reed shaken by the wind;" a man moved upon by a mightier power than his own? "The words that I speak," Jesus said,

“are not mine ; but the Father speaketh in me.” Was he not then as a “reed,”—a medium ? Did not Beecher make sweet music, and speak as never man spake, since the days of Jesus ? Who shall come after Beecher ? Was there any orthodox organization that could contain and retain Beecher ? Did not the “new wine” of Gospel truth “burst all old bottles,” and leave him out in the wilderness of the Brooklyn Beecher Church, disowned by the orthodox sects, who now worship him, and cling to his skirts ? And the people went out after him into a wilderness of ideas —

“ Where thoughts on thoughts, a countless throng,
Rushed, pushing countless thoughts along.”

If the Shakers attended, it was to ride the whirlwind and direct the spiritual storm aright, to increase the spiritual wind, and add unto “the new wine” that intoxicated the mixed multitude, and caused them to fraternize, and for an hour or two, to “love one another with a pure heart, fervently.” For the nonce, the world, flesh and devil of selfishness were laid low and trampled under the feet

of the excited and spiritually exalted people.

Beecher inaugurated a theological war that has spread throughout all Church organizations in America and England. Himself ordered the battle, but he summoned "the young men of the princes of the provinces" to do the fighting. The battle having been fought and the victory won, Beecher was no longer needed. But he has left a whole army of Beecher veterans, who are far more to be dreaded by orthodox church and State Christendom than Beecher was ever to be dreaded. "Babylon the great is fallen—is fallen." Church and State are being forever severed. Christendom has become the habitation of devils, and the hold of every hateful and unclean bird." All nations in Christendom have "drunk of the wine of the wrath of her fornication. And the kings of the earth have committed fornication with her." "And the merchants of the earth have waxed rich by violence"—by ambitious and avaricious opium wars; by chattel and wages slavery; by land robbery, usury, and speculation. In her is found "the blood

of saints and prophets, and of all that were slain in civilized wars upon the earth." The Church and State governments are turned to blood; nine millions of men learning the art of killing each other; one shot of their Christian cannon taking 1,000 pounds of powder, and costing some two hundred dollars.* And the Inquisition still exists, and operates in myriad forms. Beecher hounded chattel slavery to death, but the churches, were they with him? Of forty clergymen in Lincoln's Springfield, Ill., not one stood by him when issuing the Emancipation Act. His best friends were infidels, like himself. And Lincoln wept, as "Jesus wept."

The new generation of Beechers will greatly enlarge the boundaries of rational Revelational Theology; and Sabbath by Sabbath, the people will go to hear new truths from the young Beechers. For, as Beecher loved congregational singing, so will his spirit rejoice in the congregational preaching yet to be established in the Brooklyn Beecher Church.

Christendom — Gentile Christianity — is Babylon, filled with captives to sin,

physical and spiritual. The Jewish captives sang, "By the rivers of Babylon, there we sat down, yea, we wept when we remembered Zion. When they that wasted us required of us mirth, saying, 'Sing one of the songs of Zion;' we hanged our harps upon the willows, in the midst thereof, moaning: How can we sing the Lord's songs in a strange land?" Like Jesus, John pointed to what he had done to reform the demoralized Jews. He went away from "kings' houses where soft raiment was worn," clothed in camel's hair, into the wilderness. He went "neither eating nor drinking;" his food was the honey-locust. To the soldiers he said: "Do violence to no man." To all he said: "Bring forth fruits meet for repentance." And the people came confessing to John their sins against Moses. Like Jesus, John was a celibate. As the Jews abrogated and made of none effect by their comments and interpretation of Moses, his statutes, so have modern Gentile Christians abrogated and made of none effect the life, principles and precepts of the primitive Christian church. Moses limited his followers to five kinds

of animal flesh meat — kine, sheep, goats, pigeons and doves. Of these the blood and fat were not to be used. With the Jews marriage was restricted to the work of propagation. Who regards these enactments? Are not all the sects Mosaic sinners? In this mountain, Mount Lebanon, "God has begun to destroy the face of the covering cast over all people, and the vail that is spread over all nations."

In it they sing the song of Moses, the servant of God, on the natural plane, of bodily existence; and the song of the Lamb — the testimony of Jesus. Beecher had to deal with Corinthian Christians, living in marriage, unrestrained by Mosaic law, having their private property with national wars to acquire and protect it. David was "a man after God's own heart" — the God of Israel. He was a man of blood, a married man, a polygamist, an adulterer, yet he was the "sweet Psalmist of Israel." Beecher was a married man, had his private property, and was an army chaplain — was a Gentile Christian.

It was "like priest, like people," and the people loved him because he had gone down into Egypt with them, and could be touched with a feeling of their own infirmities. Beecher was like the saints and prophets of previous dispensations, of whom an apostle said, "These all died in faith, not having received the promises"—the fruition of their own predictions, "God having provided some better thing for us, that they without us should not be made perfect."

So Beecher is not yet ascended into the seventh heaven, he is not yet glorified. His work is not all finished; "being dead, he yet speaketh" and worketh. But he will stand in his lot, with Moses, Elias and Solomon, and with David, who "hath not ascended into the heavens," and with the "souls under the altar," who are waiting for Christ to make his Second Appearing to those who are and shall be looking for him, without sin, unto salvation.

In the following particulars, I understood Beecher to more or less perfectly agree with the Shaker theology:

1. In the Motherhood as really as in the Fatherhood of God.

2. That in the coming millenium the people of the "new earth" will inherit the land, in usufruct, as an inalienable birthright. In all things co-operation will be the rule, whilst communism will be the law of the "New Heavens."

3. Chattel and wages slavery — including all forms of poverty, want and destitution — result from the few monopolizing the land and other life elements, to the exclusion of the many.

4. Salvation of the soul from sin and salvation of the body from disease, are inseparable.

5. The physical resurrection is a physical impossibility.

6. Man's probation extends into eternity. The mercy of God endureth forever. A soul repenting of sin and crying to God, will be heard and healed.

7. The heavens and hells are of man's own creation.

8. Other avatars than Jesus have been anointed by Christ angels and become saviors to their own people and nations.

9. Their Scriptures, like the Scriptures of the Jews, were given by inspired men and women, who wrote as they were moved by Christ angels. They should be held sacred, as imperfect records of God's word.

10. As an avatar, Beecher was "zealous for the kingdom of heaven" nigh at hand, as the Shakers are zealous in the enjoyment and fruition of the kingdom, with its daily bread — spiritual and temporal.

Thus much for the points of Shaker theology with which Beecher and the Shakers were at agreement. I am asked, "how Beecher was regarded by the Shakers as a body — of his genius — and as a man." It may not become me to speak for so large a people, consisting of some sixty families. I belong to only one family — the "North." My impression is that he was regarded as a large-hearted humanitarian; a generous, liberal-minded theologian; a prophet of good things to come to the whole human race; a John the Baptist, not to some individual, but to a dispensation. To use an English or Anglo-Saxon phrase, the earth is "big" with the millenium, travailing in birth.

pained and crying to be delivered. Like Theodore Parker, Beecher assimilated more with Shakers than any other religious body of people. He taught abstract truth as the people were prepared, saying, "A preacher who should preach all the truth would be like a bull in a china shop." Shakers attended Beecher's church, and read his sermons in their assemblies, perhaps more than those of any other preacher. None but a cordial friendly personal relation existed between H. W. Beecher and Shakers.

Swedenborg was Ann Lee's John Baptist, or preparer as an individual. Beecher was the forerunner of Shakerism, as a system; a preparer, as he himself certifies.

As a man, he may have had faults, growing out of his many virtues, as did Abraham, Jacob, David and Solomon. The sun has its spots, of which we are ignorant; shall we not, therefore, enjoy the light, and greatly rejoice in the fire that, while it warms the earth and gives life to a universe, is gradually consuming its own spots? I have heard from the midst of the heavens, and "from the uttermost

parts of the earth, glory to the righteous." We shall yet have a spotless sun, and a Redeemed Race.

I shall close this somewhat lengthy article by an extract from a letter by Beecher to the *Brooklyn Magazine*, dated February 20, 1886.

"But to me it seems as if God's Kingdom was opening to me, and in me, more than ever before. * * * I do not feel that I am a prophet, or that I am opening a new dispensation, or creating a new theology. But I feel that I am a forerunner of a glorious outpouring of the Holy Spirit on earth. And that we are nearing the time when a great and wonderful advance in religious experience will be disclosed.

"I have a zeal for the coming Kingdom of God. I would that I could do more than to say, 'prepare ye the way of the Lord.' But I am unspeakably grateful that I can do that. My years are now few, but I mean to put into them my whole soul."

F. W. EVANS,

Mount Lebanon, Columbia county, N. Y.

APPENDIX. .

CENTER FAMILY, *April* 6th, 1887.

Beloved Elder FREDERICK :

I have just received your note of yesterday containing your request for some historical items, with which I gladly comply.

Father Joseph said he saw, by revelation, a perfect church completed on earth, and he labored with all his powers to gain and establish its system and order as far as possible. But after accomplishing all he was able to, he found but two general orders had been gained as a foundation to build upon, that is, celibacy and a united interest. He then predicted that it would take seven general and distinct travails of Believers, to bring to maturity that perfect church order which, he saw by revelation, would ultimately be accomplished.

By general travels was understood the periods from one general opening of the

Gospel to another, including all the degrees and changes in each.

Calvin Green's Biography of Father Joseph says:

Father Joseph told Father Eleazer Rand, while on a journey with him eastward, that he expected in the first travail of the Church, that Zion would arise in her full glory at once. But since he had laboured upon it, he found it would take seven travails of the Church before God would set up His tabernacle on earth in its perfection.—Jemima Blanchard, witness.

I have heard Calvin say repeatedly, and I think I have it in writing, that he (Father Joseph) said, that when the Church was perfected, it would consist of *twelve general orders*.

Mother Ann said: "The wisdom and knowledge and light of God will increase in the Church, till Zion travels to her full glory."—Eliza Goodrich, witness.

"After I have done my work in this world, there will be a great increase of the gospel. It will be like a man beginning in the world and raising a family of children, gathering an interest, and then

dying and leaving his interest with his children, who will improve thereon and gather more."—Samuel Fitch, witness.

In February, 1867, Eldress Sarah A. Lewis (center family) heard a spirit say:

" Fifty righteous souls will be gathered home
And many more will be called soon;
Those who're left will realize,
That Zion's numbers still will rise;
A remnant will be called forth
From all the nations of the earth;
And Zion's light again will be
Conveyed across the rolling sea."

I repeated this to Calvin, a few weeks before he was translated, and after weighing or pondering it a minute or so, he said. "It will be a good many years before that will *all* be fulfilled. The gospel will have to open somewhere at a distance, before it will increase much here at home. If the gospel should open at a distance, its effects would react on the older settlements, and create circulating life."

This must have been in the summer of 1869, as he passed over October 4, 1869.

In August, 1870, prayer meetings were appointed to be held Sabbath evening,

simultaneously in every family of believers. Eldress Sarah A. Lewis was Elder Sister in the First Order. Eliza Avery, in a night vision, a few weeks later, heard S. A. Lewis sing these words.

“ Arise, O Zion, watch and pray,
 With diligence and care,
 Prepare ye for the coming day,
 When souls my trump shall hear.
 Lo! it shall echo far away,
 In fair and distant climes,
 Yet hasten on without delay,
 Make ready for my times.”

ALONZO HOLLISTER.

Being at Watervliet many years ago, Joel Wood told me that he heard Mother Ann say: “The time will come when my children will not eat meat.”

F. W. EVANS.

04. f .

Shaker Tract—No. 1.

THE LIFE OF CHRIST

IS

THE END OF THE WORLD.

"BE OF GOOD CHEER, FOR I HAVE OVERCOME THE WORLD."

"YE ARE THEY UPON WHOM THE ENDS OF THE WORLD HAVE COME."

BY

GEO. ALBERT LOMAS.

ADDRESS F. W. EVANS,

MOUNT LEBANON, COLUMBIA COUNTY, N. Y.

1869.

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THE LIFE OF CHRIST

IS

THE END OF THE WORLD.

MATERIALISM and Spiritualism are having a mighty conflict at the present time, with the whole Universe for the battle-field. Materialism has for its weapon of offense and defense, the Intellect ; while Spiritualism has for its armor the Affections of the race.

Much that is cogent to the Intellect is denied by the Affections, while much that is very persuasive to the Affections is the height of foolishness to the Intellect. The dispute undoubtedly arises from man's want of knowledge of himself, and of his Creator. But certain it is, that the Affections are certain to come off the victors, whilst the Intellect, on many of its well-contested battle-grounds, must suffer defeat. We believe all truths much more easily when we feel their force, than when we hear or see arguments to sustain them. We repeat,

with candor, that which we have learned by seeing and hearing, accepting with coolness whatever doubts may be expressed ; but that which we feel, or have felt, we assert with a positiveness that will admit of no denial.

The head is often trained into a religious belief which the heart denies as being correct ; the Intellect may put forth rank branches of thought, creating beautiful imagery, but there they exist, mere branches and silent images, until the affections shed their sunshine upon them, causing the branches to glow with blossoms and with fruit, and the images to produce "thoughts that breathe, and words that burn." With the head we may believe unto all materiality ; but "with the heart we can believe unto all righteousness." The feelings are the true, religious criterion. We feel out problems that cannot be clothed with language, that cannot be analyzed nor comprehended by the deepest intellectuality. We are often treated to a repast of laborious intellectuality—a religious treatise, perhaps—to which our minds pay willing tribute, because of the elegant or forcible expression of its sentiments, all of which may fail of satisfying our hearts' desire ; while at another time we may hear much less spoken, and in a manner which betrays

the illiterate character of him who utters it, but accompanying it is a touching pathos of the heart that warms us into sympathy, melts us to tears, and throws quite into the shade the best of literary productions. We appeal to the feelings of humanity to sustain us in the assertion, that "THE LIFE OF CHRIST IS THE END OF THE WORLD." The intellects of professing Christians generally have been educated to believe, that the destruction of our beautiful planet, by fire, will inevitably take place at some as yet unspecified time; and, simultaneously with the destruction of all materiality, and the beginning of everlasting torment to sinners, a chosen few are to ascend to unending glory. The Second Adventists believe they are to rise in mid air, and there sing hallelujahs during the terrible conflagration, and unspeakable agony of unbelievers, and then to be let down to occupy and enjoy the purified, new-made Earth forever!

However rational these predictions and expectations may appear to the intellect, whether inferred by the sayings of prophets, or from the utterances of psalmists or poets, they never have made, nor ever will make any very forcible impression upon our real affections. Those materialists who can see no farther than the confines of this earthly exist-

ence, and believe in the total extinction of all things to us there, are under the necessity of crucifying their affections that rise up in rebellion at the idea, and those semi-materialists, who are prepossessed with the idea that our beautiful Earth is one day to be melted into chaotic mass, similar to the production of Etna, and that the material forms of sinners, living and dead, are to endure excruciating tortures from actual contact with material fire during eternity, find their affections revolting with unconquerable skepticism, forcibly silenced, or else rising in terrible mutiny, because they cannot be made to *feel* the propositions true!

Amidst the confusion consequent upon such an opinion, its believers are assured that "that same Jesus who ascended into heaven, will in like manner descend."

Just give this idea a thoughtful moment: "Jesus Christ," the "Messiah," the "Prince of Peace," and "Saviour of Mankind," to come in a manner like this, and under such circumstances! *Such* views of truth we regard as inexcusable, in this age of light and intelligence. The truer magnet of our organisms—the affections—in its normal condition, meets false education, prepossessions and bigotry on points like these, with a rebutting testimony.

Can there be any glory in *such* an appearing of our Saviour? And are we not assured that he will appear the second time in his glory? Here we will make a diversion from our subject to remark, that as woman, in her superior condition, is the glory of the man in his highest state, so we, who are believers in the fact that Christ *has* appeared the second time "without sin unto salvation," do declare that this manifestation of the Christ spirit was made through the glory of the man, Jesus—through a woman—Ann Lee!

We differ not with the Churches generally in the declaration, that the world *will* come to an end when Christ shall appear the second time; for we know that it *must* come to an end before that grand act can be accomplished; but we differ from popular opinions in the manner of Christ's coming, and of the world's finality.

Closely connected with the end of the world, are the "Day of Judgment," and the "Resurrection from the Dead,"—together forming three grand and solemn acts of the greatest importance to all professing the Christian religion. To the world at large, thoughts upon these subjects fill the mind with inexpressible dread. An earthquake, or a severe thunder-storm, has thrown thousands upon

their knees, they fearing it to be a premonitory evidence of the day of judgment!

A comet is predicted whose orbit crosses the earth's ecliptic, and immediately millions are seized with a dreadful anxiety for the safety of themselves and friends. The Bank of England once closed its doors, and had all its specie removed to the vaults, and doubly secured, in consequence of astronomers predicting the destruction of the earth by contact!

When learned men fear, how must the illiterate and superstitious feel! But a very different view from this, do we take of the end of the world, and the coming of the Messiah. Instead of these being an occasion that will unnerve the stoutest hearts—instead of there being a cause of dread, they are something to be desired and prayed for by every rational being; and though the enlightened will stand wonder-struck, it will be a wonder of the most pleasant kind. No terrible commotion of the whole creation will take place; no Jesus, descending from the natural sky, surrounded by myriads of his attendants! No natural trump will sound, surpassing ten thousand natural thunders! No rising from their earthly graves the billions dead, filled again with their former animation, to stand before an awful throne, there to have pronounced

upon them an irrevocable sentence of salvation or damnation ! Not so ; these events, in their literal signification, cannot, and therefore will not take place.

We would not, if we could, remove anything that in reason is a prop to virtue, or a barrier in the way of crime. We would remove false educations. We would not remove the sense of responsibility which men feel, or should feel, for their sins ; for, by far too little sorrow for sin is felt the world over. Too many there are who rely upon the vicarious atonement of Jesus, who died, only in support of principles we are called to live out ; too many there are resting in ease, believing that empty faith is a sure passport to the realms of the blessed ! but until sorrow, in its most active character, finds more place in the hearts of mankind—until repentance and reformation succeed, there is no salvation for the race ! We believe in an ending of the world ; we believe that all things worldly will be inevitably burned with an unquenchable fire ; we believe the *judgment* of the soul and the *resurrection* from dead works to be inseparable.

We believe in the translation of the righteous, and the punishment of the wicked by “ worm that

dieth not," and by "fire that is not quenched, until they have paid the utermost farthing."

Therefore, think not, because we here interpret the intentions of God differently from what is common, that we are numbered with those who have disposed of hell; nor with those who have reformed the character of Tophet into a merely warm place of residence; nor yet with those who have modified the day of final reckoning into a day of foolish pastime in "the summer land." Justice, in its retributive character, demands a day of judgment; God has decreed it, and at the end of the world will inevitably overtake all. Then all shall *feel* the justice of God's decision—"According as your works have been, so is your reward!"

Christ will meet us individually at the end of the world; and unto those who teach "exertion for salvation is useless—whatever is, is right;"—who not only fail to make a difference between the servant faithful and the servant unfaithful, but pay a premium on the heads of convicted felons,—unto these may God have mercy at the judgment. We believe the end of the world to be of a spiritual nature, and to admit of a spiritual interpretation only.

What is the *world* that is to end?

The Apostle tells us very plainly, in 1 John, ch. ii. 15, 16: "Love not the *world*, neither the things that are in the world. If any man love the *world*, the love of the father is not in him. For all that is in the *world*, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the father, *but of the world*." Said Christ: "My kingdom is not of this *world*, else would my servants fight." And the Apostle James, speaking corroboratively, asks: "Whence come all these wars and fighting? come they not hence, even of your lusts that war within you?" and then plainly declares these are of the *world*, and "that the friendship of the *world* is enmity with God."—JAMES, iv. 1, 5.

When Jesus said to his disciples, "Be of good cheer, for I have overcome the *world*," and then compliments them, "Ye are they upon whom the ends of the *world* have come," he could not have alluded to anything of a planetary nature, for he prayed to his father, "Thy kingdom come, thy will be done on Earth as it is in Heaven." But he surely had reference to that spirit to which the poet alludes:

"What baleful *spirit*, what malignant *cause*,
Leads man to violate his Maker's laws,
And fills the earth with hatred, war and strife,
Ambition, fraud, and all the ills of life?"

“The children of *this world* marry, and are given in marriage;” but not those who have risen, or are rising in the resurrection of Christ. This is a sensitive point with many; but to us, Marriage is a great sustainer of worldly principles; it fosters and ripens those elements of the world, which Jesus overcame in himself, and which every true disciple must also overcome. He had nothing to do with any institution that prompted worldliness, but in this life lived as do the angels, who are resurrected *from the world*. Instead of the world’s end taking place suddenly, and with a crash, we are spiritually taught, and experience the same truth, that it will be accomplished in a quiet, gradual, and progressive manner, but, nevertheless, certain in its results. It will occur, like the ripening of the berries on the bush—now to one soul, then to another, as they are ripe for the Lord’s harvest, to be reaped from the world; and though every eye shall see Christ in the second appearing, it will by no means be a simultaneous observation!

The end of the world will not appear to any in consequence of death to the body; the same elements of goodness and wrong dictate actions after death, that manifest themselves so prominently before death; and we have indisputable evidence

that death makes no change in the quality of our conditions, nor adds one iota to our spiritual rewards. But death to sin, to the world, with the crucifixion of its affections and lusts—herein is a death, and herein is an end of a *world*, that not only enhance our conditions here, but will eventuate in our “standing with the Lamb on Mount Zion—with Virgins who are unspotted from the world.”

Ye who pray, “Thy will be done on Earth as it is in Heaven,” do you know for what you ask? Do you desire the end of the world, and its accompanying judgment? Do you aspire to a resurrection in Christ, with those “upon whom the ends of the world have come?” Would you rise above the works of generation into Christian regeneration? Would you be overcomers of the world with Christ? If so, know that you have a relation in us, who “pray without ceasing” for these blessed consummations. We believe the day of judgment has come! We have chosen to judge ourselves now, to-day, and henceforth, “that we be not judged unto condemnation” in the future; we would have our sins “go beforehand to judgment, rather than follow us to condemnation.”

We have received a call to “come out from the world”—from worldly pleasures and practices—and

aspire to the heavenly and divine. The spirit of Christ points us to a confessional where all wrong is honestly detailed and acknowledged. It teaches us more fully what wrong is, of the necessity of confession, and the efficacy of judgment. We are led hence into a condition of repentance—to forsake our sins; and to follow ever after the life-pattern of Jesus Christ; this *life* is the *blood* in which we wash, and obtain absolution from our sins; and by it we expect to stand, arrayed in garments clean, at the right hand of God!

Reader, are you willing to appear before God, not alone in your private closet, but in the presence of living witnesses of your sincerity, and there, bowed down with the consciousness of your guilt, lay open your whole life—the good, the bad, and indifferent actions of the past, to the best of your remembrance?

To those who can answer affirmatively, and with gratitude in their hearts for the privilege, we say, the judgment-seat is already set, and their time of judgment is come!

Here is the rich man's privilege of laying down his wealth for the benefit of his poor, or poorer neighbor. Here the mountains of human selfishness *sink*, and the valleys of human poverty and

degradation *rise* to an equality—the days of Pentecost are reproduced.

Here is produced in the obedient soul, the end of the world, by “a baptism of fire and the Holy Ghost,” and the uprearing of every principle of virtue constituting a Christian character. At this judgment-seat we learn the knowledge and power of truth, and the benign principles of “love and good will to all.” We are taught to be practical philanthropists, and to aid in the diffusion of Divine light through the knowledge of salvation. The end of the world is a requisit in the Christian character. Christ is “the way, the truth and the life,” and he requires his disciples to walk in that way, learn that truth, and live his life; *his* life was that of virgin purity, and if we would be Christians, ours must be likewise. To conclude: “The life of Christ is the End of the World,” and “let him who names the name of Christ, depart from all iniquity,” and come up and live the higher life. And he that hath ears to hear the call of the Spirit, let him hear.

Miller, Cummings, Shimeal, and others, have brought their computations to an end, wherein they strove to set a date for the end of all physical phenomena. Others may make new predictions, but will as surely fail; while the charge that the

SHAKERS are running the "world out," will remain in truthful force forever; they having made themselves spiritual eunuchs for heaven's sake, whereby the elements of a sinful world are being daily denied exercise, and brought to crucifixion and annihilation.

From The Open Court, Chicago, September 29, 1887.

SHAKERS AND SHAKERISM.

BY HESTER M. POOLE.

A late visit to the Shakers at the instance of one of their elders, filled me with a desire to lay before your readers some account of these people so interesting to the thoughtful student of humanity, yet so little understood.

On the eastern boundary of the State of New York, twenty miles as the crow flies from the Hudson, and contiguous to the beautiful hills of Berkshire, in Massachusetts, lies about six thousand acres of land owned and tilled by the Shakers of Mt. Lebanon.

A lonely and peaceful scene expands before the visitor who rides through these well-tilled farms and inspects workshops and dwellings. Along the street one group of buildings succeed another, five in all, containing three hundred or more of both sexes and all ages. Each group constitutes a family, presided over by two men and two women, whose wisdom, patience, and tenderness are constantly challenged in administering more especially to the spiritual necessities of those under their charge. They are assisted in the temporal affairs by two deacons and two deaconesses, whose wisdom is available in all matters pertaining to the good of the society.

The family life is that of a religious communism, the intention being as far as possible, to preserve and perpetuate primitive Christianity. Body and soul are consecrated to this purpose. It is a part of their un-

written creed to study the laws of hygiene and conform to them, to live in celibacy, and to exercise justice in the earning, owning and distribution of property.

Among them are neither bond nor free, rich nor poor. All are incited to industry, thrift, generosity and fraternity, and there is a strong psychologic power in such sentiments, which, when exercised by masses of people, produces an influence that not even the stranger within the gate can quite escape. The despot or the millionaire would feel out of place among those "gentle ascetics," whose lives are a rebuke to that spirit of greed, selfishness and love of luxury which is the curse of modern civilization. We find at Mt. Lebanon several hundred people living in a simple, pure, wholesome manner, without the help of courthouse, jail, grog shops or the three professions, so that even from an external point of view, Shakerism is eminently successful.

All the buildings occupied by the respective families, constructed of wood, brick and stone, are commodious and well ventilated. The arrangements for cooking and eating are admirable; in fact, in regard to appliances for comfort and sanitation they take the lead among progressive peoples.

The table, almost entirely vegetarian, is perfect. Food is fresh, abundant, exquisitely cooked and served with care and intelligence. Cereals, with the exception of superfine flour, are cleansed and crushed in their own mills and used in a variety of ways. There is a large dairy and tons of fruit, deliciously prepared, are ranged in storerooms for the winter's consumption. Woman's work is simplified by curious machinery invented and made by some of their leaders. All work, but none

overwork. Garments are homemade and until lately woolen clothing was homespun and home-woven. An abundance of spring water is carried into every building, ventilation and drainage are excellent and sickness is almost a myth. Cleanliness of the person and of their dwellings is carried to its utmost extent. It follows that simplicity of furnishing is necessary, and that their apartments, in comparison with those of the world, look plain and bleak.

Yet recreation and rest, sunshine and cheerfulness are terms having real meaning. "Age cannot stale nor custom wither" men and women who live so near to nature and in the exercise of such noble qualities. Accordingly they very generally appear to be from ten to twenty years younger than they really are. Many reach extreme old age and finally pass away from the natural decay of the body, with little sickness or pain. The expression of the face is mild, benignant and serene, sometimes approaching high spiritual beauty.

So much for the religion of the body—the only basis of the scientific and enduring.

Before reviewing their religious tenets it may be well to state that their origin is found in the Revolutionists of Dauphiné and Nivarnais, France, about the year 1689. Offshoots of the parent stock formed a society in England in 1747; and two years prior to the Declaration of Independence by the American colonies, Ann Lee, with seven of her followers, landed on these shores.

From the little spark brought over by them a fire was kindled which vivified many souls, and in New Lebanon over a century ago, these gathered together

and built their first house for public worship. From that period they have acted as a leaven among the elements of progress.

Mother Ann, so-called from that tender maternal love which would fain save a world from sin and suffering, was the first seer to enunciate the principle that the Great First Cause is dual—He and She—Father and Mother. It is certain that Theodore Parker obtained his conception of this deific attribute from the Shakers, as shown by his correspondence. This duality is now so generally accepted that churchmen are apt to forget that the Jewish Jehovah and the Christian God was forceful, revengeful and on occasion hateful. This one sided Creator lacked all that sweet plentitude of womanly love, which united with a manhood of corresponding wisdom, would alone be worthy of reverence. And Christendom waited seventeen centuries for a woman to declare the duality of the Deific Essence.

This, then, is the central idea of Shakerism. Ranged about it are others, not the result of dry reasoning, but of experiences similar to those of Paul and the Pentacostal church. Profoundly reverent by nature, they recognize a "divine afflatus," which is the inspiration of all real development. This divine element they believe has manifested itself whenever the condition of an individual or of society afforded occasion, from the beginning of history through Moses, Isaiah, Swedenborg, Whitfield and others down to the time of Mother Ann, and even since then. They declare that "the continuous revelations of truth will ever be the leading lines of human progress."

What is now known as modern Spiritualism is ac-

cepted by them as a fact. They assert that all phases of mediumship were common among them several years prior to the first rap heard at Hydeville and that its advent to the general public was then foretold. In its higher phases, shorn of crudities and monstrosities, it is still sometimes exhibited. Witness the sweet, pathetic yet simple melodies which come, "the gift of the spirit," as they believe, to one or another, either in private or in public worship. A brother or a sister at such times is inspired to sing a new song to new music, which, when written down becomes a permanent possession. A large book has been published consisting of these inspirational hymns, which is in constant use.

They do not generally believe in the miraculous birth or divinity of Jesus, but consider that he was divine in the sense of having power to rise above the lower propensities. His mission was "simply and fully to manifest the divine attributes to man" more than any other one who has ever lived.

They also believe that the first wave of deific light sweeping over the earth after the Reformation, began with the Quakers. Its mission was to "prepare the world for the divine form of human society," or the "kingdom of heaven on earth." The second appearance of this wave or the "Christ-Spirit" was manifested in and through woman in the form of Ann Lee.

They accept the Christian Bible allegorically and literally and include among Bibles the Koran, Talmud, Zendavesta and other books sacred to various nations. They discountenance war, never go to law among themselves, and aim to act in a just, humane and brotherly manner to all men.

In regard to women "It is the only society in the world, so far as we know," said Eldress Anna, "where woman has absolutely the same freedom and power as man in every respect." And the world may well hail the advent of woman's era if it shall usher in such noble types of womanhood as we found at Mt. Lebanon, hid under the quaint cap and staid dress of the gentle sisterhood.

In regard to the future, Elder Evans has declared their belief to be that "The old heavens and earth—united church and state—are fast passing away, dissolving with the fire of spiritual truth. Out of the material of the old, earthly, civil governments, a civil government will arise—is even now arising—in which right, not might, will predominate. It will be purely secular, a genuine Republic. Men and women will be citizens. All citizens will be free-holders. They will inherit and possess the land by right of birth. War will cease with the end of the old monarchical, theological earth. * * * In the new earth sexuality will be used only for reproduction; eating for strength, not gluttony; drinking for thirst, not drunkenness. And property, being the product of honest toil—as those who will not work will not be allowed to eat—will be for the good of all, the young and the old."

Purity of mind and body is necessary to Shakerism. But virgin celibacy has in it nothing of moroseness or asceticism. A pleasant relation is maintained between the brethren and sisters, fostered by social meetings in which reading, conversation and discussions upon topics germane to the welfare of humanity take place. In these, all who choose to do so, participate.

Believing that human theologies perish in the using, while the revelations of truth are continuous and progressive, they earnestly watch and wait for every sign of the domination of the spirit of truth and justice over that of error and falsehood in the government or in social life. As to them, the fall of man consists in "disorderly relationships," and the serpent is the sensuous nature. They are strenuous in the advocacy of purity and temperance. And here it may be said that the institution of marriage is not condemned by the Shakers. All men, they consider, are bound to make the animal propensities tributary to their higher natures, while marriage is a purely worldly institution. They are called to a higher order of life, to "come out of the world and be separate.

The following description of this growth from a lower to an upper plane, is from the pen of one of their number who wears his eighty odd years as a crown of wisdom and beauty.

"Allow me to assure you, scientific men, philosophers, doubters, and all interested, that whenever human spirits are in the right condition and are about to change from the animal emotional to the divine emotional life, that there will be manifestations of intelligent spiritual affinities, forces, effusions of the divine spirit, producing extraordinary results as on the day of Pentecost. There will be deep conviction of sin, bodily agitations, gifts of tongues, curing diseases, discernment of spirits and striking with fear the hardened sinner and unbelieving opposer."

Whatever may be thought of their beliefs, the catholicity of thought evinced by their leaders, the compre-

hensive grasp of affairs, the judgment of the trend and comparative value of social, political and religious movements, the balancing of various reforms, the interest maintained in scientific discoveries and inventions, the depth and breadth of that love of humanity which dominates every motive, is something as surprising as it is delightful to the dispassionate visitor.

Prof. Richard T. Ely, of Johns Hopkins University, who sojourned at Mt. Lebanon for a few weeks, gives this testimony in regard to that visit: "The feeling grew upon me that I was in a social observatory, viewing as from another planet the buying and selling, the hurrying to and fro, the marrying and giving in marriage, the toil, the pleasure, the vanity, the oppression, the good and the evil among men on earth."

There are seventeen communities of Shakers in this country, containing in all between four and five thousand individuals. These are situated in the States of New York, Massachusetts, Connecticut, New Hampshire, Maine, Ohio and Kentucky. Elder F. W. Evans, the able and venerable senior elder at Mt. Lebanon, has just returned from a visit to England, at the solicitation of sympathizers in Great Britain who desire to establish a community. Adherents are constantly joining them, though in the nature of things not in large numbers. Those who believe and work in unison with their aims, yet who remain without the fold, are more numerous. However this may be these people who dispense with liquor and tobacco, who subsist on grains and fruits and live near to the great heart of nature, practice as well as preach a temperance and a religion well worthy of respectful attention.

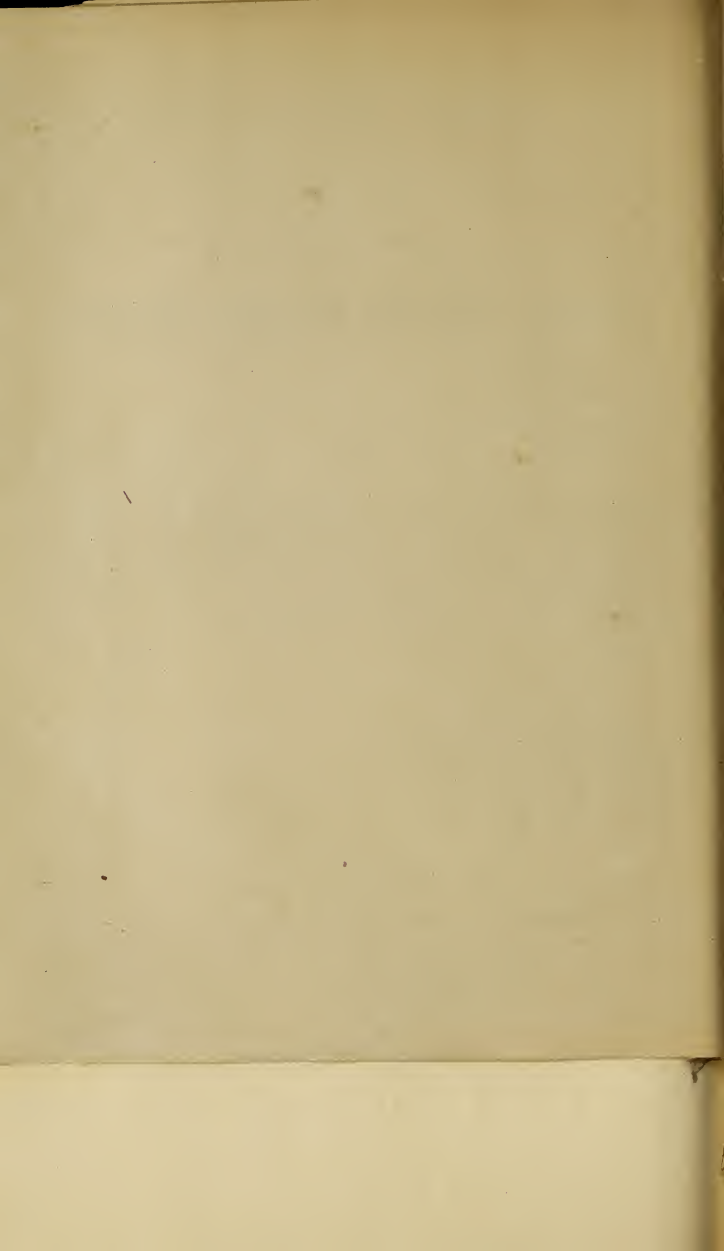
BRIEF NARRATIVE
OF
EVENTS TOUCHING VARIOUS REFORMS.

BY

JANE D. KNIGHT,

WHO WAS REARED IN THE SOCIETY OF FRIENDS, AND UNITED WITH THE
SHAKERS AT MT. LEBANON, COLUMBIA CO., N. Y., IN THE YEAR
1826, IN THE TWENTY-SECOND YEAR OF HER AGE.

ALBANY:
WEED, PARSONS AND COMPANY.
1880.



INTRODUCTION.

Those who would chronicle past history "must nothing extenuate or aught set down in malice;" for there is a righteous judge who will finally balance all things duly.

In retracing the corridors of a long life-time, and noting the events that have taken place, and joining them together as links in a chain, incidents crowd upon the mind too numerous to mention; in which we discover indicators pointing to a higher life—to the Zion of God—the mountain of the Lord's house, which, in prophetic language, would tower above all other hills. The torch-lights borne by the prophets of previous dispensations gave light, and were needful to the people of those times, who sat in darkness, and were under the shadow of spiritual death; but now a greater light and glory is revealed through the manifestation of the dual Christ spirit, which transcends that of the past.

In offering this short narrative, I trust that my motive will vindicate the effort I have made. Having attained to the age of seventy-five years, and feeling that I am nearing the confines of another world, I leave this as a memoir to friends who may be interested in my history; but more especially would I commend it, with my affectionate regards, to the rising generation, in whom I feel a deep interest.

EVENTS CONNECTED WITH EARLY LIFE.

When I was about five years old, my father, "Abel Knight," moved his family from Philadelphia to Baltimore, and engaged in the flouring business, which, at that time, was very lucrative. The journey was taken in a carriage, making a long ride of four or five days, now accomplished in as many hours. It proved to be an ill-timed move, for there were many political agitations preceding the war with Great Britain in the year 1812. The mob element then prevailed to an alarming extent, and men trembled, for they knew not when they might be in the power of those who would not listen to reason; nor did women know when their homes and inmates would be assailed, while the poor children quailed lest the mob would make a fearful descent upon them. Children suffer much at such times, for they know not the cause or what the end may be. It was indeed a reign of terror.

Soon followed the declaration of war between England and America, the British asserting their various claims on sea or territory, and thus the peace was disturbed. The Quakers were two-fold sufferers in those times, as they protested against bearing arms, and were non-resistants, favoring neither side; on that account, they were frequently despoiled of their property, for unprincipled men, with a "little brief authority," were determined that they should appear on the training ground, or pay exorbitantly to the then ruling powers. At one time, two of the officials came to my father's house to warn one of the family to appear on the ground equipped for training. It so happened that I went to the door; they handed the paper to me, which I took and instantly tore it up. The men looked surprised, but left apparently as much ashamed as I was frightened. Had I been a few years older, in all probability I should have had a view of the interior of a court-house, and mayhap the county jail; but there was no further action taken in the matter. Then in addition to this, was a sad sound heard from the fort not far distant, from which the booming of cannon fell heavily on the ear, indicating destruction; taken altogether, there could not be much childish glee in those days.

From the top of our house we could see the British fleet on the Patapsco river, and we knew not how soon it might prevail ; then the fire, as well as the sword, would devastate, and fearful raids might be expected from soldiers, who at such times are subject to no law. The common trouble seemed to affect the interest of all ; and friends would often live crowded in close quarters, and with words of sympathy and kindness, comfort each other.

Our family were at one time at the house of William Tyson, about three miles from the city ; and one afternoon a great smoke was seen. We expected the city of Baltimore was on fire. We all ran to a hill near by to see if it was really the case, but learned that it was Washington, instead of Baltimore, that was being ruthlessly destroyed.

FLEEING FROM DANGER.

To escape such unsafe conditions, my father purchased a farm at Elkridge, near Ellicott's Mills, nine or ten miles from Baltimore, where we had a simple, quiet home that might have sufficed even Cowper's yearning " for a lodge in some vast wilderness where rumors of offensive and defensive war might never reach him more." That region was more attractive

to the lover of the picturesque than to the agriculturist ; however, there was much to admire among the high hills of Elkridge, Anne Arundel county, and there we remained until peace was declared.

Again we were induced to return to city life, and once more our residence was in Baltimore, where to our discomfort we had to encounter the reappearance of odious militia officers, who occasioned the Quakers much annoyance.

The slave power at that time dominated, and Baltimore was one of its strongholds and chief marts. Many of the Society of Friends bore their testimony valiantly, and were much exercised in mind upon the slave question, which was sustained by clerical and governmental powers. Many renounced the use of articles that were produced by *slave* labor, and whole families were supplied with food and clothing, the product of *free* labor ; albeit, even that would not often bear very strict scrutiny, as just remuneration to the laborer was seldom awarded.

AMONG THE FOREMOST

in the work of rescuing the colored race from bondage, and striving to assist the free, that they might become honest and honorable citizens, was Elisha Tyson. This

action was obnoxious to those who contended "that the black man had no rights that the white man was bound to respect," asserting even from the pulpit that helpless Africans were designed to toil and suffer through life, for the interest and pleasure of their owners; the lust of filthy lucre ruled, and strong were the manacles that bound Africa's children. I well remember the little girl called Muzingo, who was taken into our family; she (with others) was stolen from Africa. They were sought out, and taken possession of by Elisha Tyson, who found homes for them among Friends. The young Muzingo was a bright, interesting child, and much loved. When she learned to speak English, she told in a very pathetic manner of her sufferings in the ship that bore her far away from home and friends; but early sufferings had their effect, and the new life, perhaps, was not as well adapted to her constitution as was her native clime and simple fare; for the little spirit was soon released from the mortal form, no doubt, to blend again with scenes and friends in the land that gave her birth.

THE QUAKER SOCIETY

in Baltimore took an active part in behalf of the native Indians. Philip E. Thomas was one of the principal actors in the work, and he strove hard to have them

dealt with more justly and taught what was for their benefit, whenever it could be effected, and sought to enlist sympathy and interest for the children of the forest, claiming that the red man was entitled to humane and just treatment. Though great was the work, and apparently of slow progress, yet those efforts were registered, and good results have followed to gladden the heart of the humanitarian.

ANTECEDENTS.

Here allow me to diverge from my subject, and give a brief history of my ancestry. My grandfather, Israel Knight, was a descendant of Giles Knight, who came from Gloucestershire, England, in company with William Penn and many others. He located in Bucks county, fifteen miles from Philadelphia, known as Byberry, afterward called Ben-Salem. The Friends there congregated were farmers, and generally speaking, true representatives of unadulterated, primitive Quakerism. At the old homestead, I spent many pleasant days in early life, often going to First and Fourth day meetings, which were scrupulously observed. John Comly was one of the principal leaders; he was known as a scholar and teacher, and published a spelling and grammar book, in accordance with Friends' views and

order. Much might be said in commendation of this little society, for they certainly evinced great sincerity in their lives, and foreshadowed a more spiritual work that was to follow.

My grandparents on my mother's side, Isaac and Jane Donaldson, were also firm and exemplary members of Friends' Society in Philadelphia. With them I frequently tarried during the period of childhood and youth. They had most of the writings of the early Quakers in their house, and other histories of those who had suffered for the truth. They were given me to read, and I became intensely interested in them. I often asked myself the question, "would *I* be willing to sacrifice and forsake that which was most dear to me, if convicted of present error, and convinced of higher truth?"

I was often present at the "home sittings," as they were termed — which were simply family gatherings, with the addition of a few neighboring Friends, who would meet to enjoy each other's society, and perhaps some among the number who had been called to travel as ministers. In those social gatherings, one or more would often be influenced to sit in silence, in which all the household would participate. Then would follow the overshadowing of the divine spirit, and words of

advice or comfort would be spoken, attended with weight, and effecting great good.

Among the prominent ministers who were called "traveling Friends," were Thomas Scattergood and Jessie Kersey. They were bright lights and true to the dispensation they were in. I was convinced and made to feel that a superior work was needed, and that the earthly, outward life could never satisfy the immortal part.

ABOUT THE YEAR 1817

Abel, my father, and his family, removed to Philadelphia. For some time, nothing unusual or worthy of note transpired, save the common events occurring in a city, where trade, traffic, fashion and folly were the ruling incentives. I longed for the sweets of country life, where the true and rational are more manifest than can possibly be found in an artificial life in a city. At times, the spirit brooded over the stagnant places even in the city, and the waters became troubled. Agitation of thought, and a spirit of inquiry was awakened in many minds; they were zealous, and energetic in combatting the clerical power; for while that was strong, no essential progressive movement could be effected, as the clergy were sustainers of the anti-Christ-

tian, and not the Christian life, which, according to their teaching, was not attainable. Parties both in and outside of Quaker societies entered a forcible protest against this hierarchy.

THEOPHILUS GATES

was a fearless worker in those days. He wrote and distributed tracts that showed the blighting effects of missionary movements in foreign lands, evincing that missionaries, generally speaking, lived a life diverse from the teachings of Jesus, whom they professed to follow, and in many ways were actual stumbling blocks, not promoting the welfare of the people; always crying "give, give," but, after receiving, did not righteously appropriate and distribute; showing that priests and missionaries made great demands for the so-called heathen in foreign lands, while causes that produce misery and inequality at home were disregarded.

At times, even in that day, efforts were made to combine church and State, at which some were alarmed; and when Ezra Styles Ely asked for more governmental action in that direction, there was much indignation felt and expressed, being confident that a power thus formed would be the annulling of all that had been gained by sore conflicts for the rights of man,

and freedom of conscience. With a vigilant eye, and protesting voice, many evils were for the time averted; doubtless the spirit of the martyrs often inspired and strengthened those workers in the cause of freedom.

CONTROVERSIAL DISCUSSIONS.

In the year 1825, a discussion or controversy arose between one Spring, D. D., a Presbyterian, and Kneeland, D. D., a Unitarian, which was of great interest, causing many to see more clearly the inconsistencies of old theology, and the more correct views of the Unitarian. Then came the long and excited discussion between Gilbert, a Presbyterian D. D., signing himself Paul, and a Quaker preacher under the signature of Amicus, which was published periodically at the time, and created a good deal of interest, by which was seen the more spiritual and correct view of the Quaker Order, and the untenable premises of man-made creeds and dogmas. The commotion thereby caused dissatisfaction, and produced disintegration; the fruit of which began to appear among Friends, and brought forth sorrow and tribulation, which culminated in a division between the conservative class, those of mere creedal growth on the one hand, and the more progressive and liberal minded on the other. The one

opposing progress and investigation, and the other manifesting a disposition to move on to the higher ground. They advocated emancipation for the slaves — freedom for all — with just and equitable laws to govern society.

THE SPLITTING POINT.

Then came that fearless pioneer, Elias Hicks, who publicly declared his conscientious views in relation to the work and life of Quakerism, and acknowledged the power that brought it forth, and also advocated its expansion. This was followed by a protest from the orthodox class against the so-called innovators, asserting the right to silence the voice of the more progressive and liberal class. There was also much diversity of opinion in regard to doctrine to the old theological ideas in reference to the atonement—resurrection—divinity of Jesus, which were all freely discussed. Those termed Hicksites considered Jesus as a mere man, divinely inspired, whose precepts and examples were righteous and true. This was ostensibly the splitting point.

Many who had formerly been near and dear friends became divided and estranged. To those who had been early led to believe that the Quaker dispensation

was the ultimatum of all that was right and just, in a religious point of view, this unlooked-for rupture caused doubt and dismay. But with it came the spirit of investigation, causing many to reason, and examine the views of those who had come out from the old traditional orders, with their various creeds and inconsistencies; thus while old ties were being severed, as the previous heavens were passing away, so the sound of "Lo here and lo there" was heard. The spirit of investigation was rife at that time, but many reasoned falsely, and infidelic or atheistic conditions were the result, while others, by true reasoning, became more spiritual, and received enlarged and enlightened views.

ROBERT OWEN

visited Philadelphia in the year 1825, and lectured there. His teachings were extensively published, and his communistic views were attractive, while his sincere and humanitarian spirit caused many to accept them. Such felt that improvement was needed and attainable, and that antagonistic conditions—dividing and subdividing—need not always prevail. With devotion and zeal they sought to inaugurate a system of justice and equality, and by thus organizing, find an

all-healing panacea for the ills of life, whose name was legion.

My father (Abel Knight) was one of the energetic workers who labored honestly to upbuild and sustain the communistic system. Among the number who strove to co-operate in the educational department was Professor Rafinesque, a man of fine learning, and useful knowledge. Also Professor McClure, a highly competent teacher, in connection with Pestalozzi, of Germany. Books and papers of various kinds were placed in our house to be used when needed, which were attractive and instructive, and there were hopeful prospects for the projected community.

One E. Posthelwaite Page, a man of culture and property, who was called the high priest, dressed himself entirely in green. This he intended as a rebuke to the devotees of fashion. The paper called the "Working Man's Advocate," edited by "G. H. Evans," which contained broad and liberal sentiments, was received with expressions of welcome and produced good results. Fanny Wright, his contemporary, was fearless and independent in her action to help build up a social order free from the conflicting elements that ruled in isolated families. Matthew Cary — well-known as an extensive publisher and political econo

mist — issued a pamphlet wherein were specified clearer views regarding financial, commercial and social relations.

Thus the new movement was aided by many eccentric characters of divers opinions, yet upon *one* point they were clear and united, *i. e.*, escape if possible from the dominant rule of caste, creed and monopoly, as R. D. Owen said of the Indiana or New Harmony Community. It was “liberty, equality and fraternity in downright earnest.” It found favor with the heterogeneous classes of radicals, enthusiastic devotees to principle, honest latitudinarians and lazy theorists, with a sprinkling of unprincipled sharpers thrown in. A superficial observer might have judged that an embassy from the Cave of Adullam was in motion.

PROSPECTIVE COMMUNITY.

The property designed for the prospective community was at Valley Forge, a place occupied by Washington’s army in the days of revolutionary struggles, which offered many favorable attractions. Rogers, the name of the owner of the premises that the Communists had designed for their home, held out many inducements to the trusting strangers; and in him they placed much confidence, as he made fair and

seemingly true professions. But, alas! he proved to be a deceitful, speculative person, and they were soon obliged to leave the hoped for Utopia. They were doomed to disappointment; for they found that neither builders nor material could blend or cement together the pentecostal structure, of which they had caught a glimpse; on one hand was to be met opposition and ridicule, and on the other, they had to meet the sad reverse of feeling experienced by the too sanguine, yet sincere leaders.

Their losses and vexations in pecuniary matters were severely felt; and again was to be encountered the selfish, monopolizing power, with all its avarice, covetousness and hard-heartedness. The association, like many of similar character, was of short duration, and soon became extinct; and they were reluctantly compelled to contend with the dominant, unchristian elements of the world. Still there were a number that earnestly yearned for the higher life; and the spirit seemed to say, "Lo, the Comforter is near;" and over the tumultuous sea, would float a calm, sweet tone, as if from an angel saying, "Hope on — work ever."

SPIRITUAL AWAKENING.

About that time, my father was greatly exercised in mind, feeling the need of something more spiritual and reliable than any thing he had hitherto attained. When he was thus wrought upon, he was many times unable to attend to his business affairs, and would retire to his room, and there bow himself down in sorrow and deep tribulation. At times, his spirit would be lifted up, and he would take new courage ; for he felt an assurance that his prayers were heard, and that a light would soon break forth, showing the work of redemption ; and he would call for Sarah (my younger sister) and myself, and say to us in a prophetic and solemn manner, " there is something coming ; something to be revealed that is new. I know not what it is ; but I want you both to keep yourselves free and unprejudiced, that you may be able to think and judge for yourselves, and also act for yourselves. There is great importance in the work near at hand." I repeat it : you must keep free to exercise your own judgment, and conscientiously accept or reject." We were often inclined to think that our kind father was feeling more than was really needful, yet his words were too weighty to pass unheeded. When conversing

upon the great events of the time, some persons spoke to him of the

“SHAKER SOCIETIES,”

who, as a people, exemplified in their lives, in a large degree, the spiritual work and order which they were seeking, and of which they had caught a view. An interest was thus awakened that caused a small number of persons to seek for more information concerning this hitherto unknown people. My father wrote to the western societies, asking for further knowledge, which was quickly and liberally responded to.

In the spring of 1826, he went to New York to attend Friends' yearly meeting, and a favorable opportunity offered for him to go on to Watervliet, and take at least one hour's glance at a Shaker village; and possibly to get some insight into the cause that prompted such devotion of character, with such satisfactory results. The summer following, in company with my mother, he visited New Lebanon, Columbia county, N. Y. When they returned to Philadelphia, both gave a glowing account of the society, and of their domestic arrangements and spiritual attainments.

In the fall of 1826, two brethren, Richard Bush-

nell and Proctor Sampson, came to Philadelphia to visit the people who had sent forth the "Macedonia cry" for help. They were entertained at the house of one of the number, who was deeply interested and favorably impressed. We regretted that we could not have that privilege, but there a spirit of opposition arose in our family, too strong to have it practicable. The brethren were visited by many people, and imparted light, love and courage to all who were prepared to receive; but some went away sorrowing, not being ready and willing to make the required sacrifice; while others, who had been earnestly struggling for a long time, and had prayed "Lord send by whom thou wilt, only give us the bread and water of life," were thankful to accept truth from those heavenly messengers, whose testimony was strong and powerful, calling souls to a life of purity and full consecration that would result in peace and harmony. Thus the "desire of all nations," to them had come; that for which they had long been yearning.

When the time came for the brethren to return home; my

SISTER SARAH

decided to go to New Lebanon with them, as she wished to become a practical Christian, and she felt

that a way was now open for her to escape from the corruptions of the world. This purpose met with severe opposition, as she was a favorite in the family, and dearly loved by a large circle of friends. They wanted to banish Shakerism from their midst, and all was done that could be to thwart its progress. And, as we had occasion to believe that coercive measures would be taken to prevent her departure, it was deemed best that she should leave home at midnight, accompanied by her father, which was accomplished, and the early morn found her on the way to her new home.

The consternation and commotion that ensued cannot be described. Most surely I had my share of censure, and had sore trials to pass through. Some expressed their regret that the days of the inquisition were passed, and suggested remedies for the wild fanatics by placing them in a barrel, with spikes inserted, or possibly an application of a blister on the head. However no such proceedings transpired. Others felt, as they had never felt before, that the end of the world had come upon them.

On account of the spirit of opposition that was aroused in our family, I avoided, as much as possible, all conversation on the subject of Shakerism, but im-

proved every opportunity in reading such books as were placed within my reach pertaining thereto. I gathered many truths from the book called the "Millennial Church" which were very profitable to me. In process of time I became settled in my mind that "Shakerism" was true, and founded upon just principles. I made known my convictions, and expressed a desire to become better acquainted, and form a nearer relation to a people that gave evidence that they were in possession of the Christian spirit that prevailed in the Pentecostal Church, which now, as then, brought forth a new order of things -- an household of faith -- a true brotherhood and sisterhood, based upon love to God, and to humanity.

The question arose in my mind, could I longer live in the elements which sustained and centered in the generative life? or should I come out therefrom and rise into the higher spiritual order on the angelic plane? This was the test, and thus I queried. If this was to be the ultimate, why not commence the work at once? This manner of reasoning was not acceptable to any of my friends, with the exception of my father. To dwell on the trials that ensued from the choice that I then made is not needful, all have their times of trial in some form. Suffice it to say, I felt that I

could forego earthly pleasures, and relinquish the society I was identified with. But to know that I was grieving those whom I loved and who loved and cared for me was my severest trial. I felt that the time had fully come for me to move off from the old, on to new ground, and prove by so doing that the lessons already learned should not be lost. If my friends could not see and feel as I did, it would be no excuse for me. If my opportunities to learn had been greater than theirs, my accountability would be in proportion. In the meantime great efforts were made to induce me to return to the "good old way," as they termed it, not remembering the "good old way" was once new and aggressive; and in its best phases, but a prelude to a more perfect work.

Early in the following year, Elders "Calvin Green and Richard Bushnell" came to Philadelphia, and ministered the balm of love and strength, and comforted those who were recipients of their testimony. My father went with them to Chester county, to visit a company who had received faith in the testimony of "Christ's Second Appearing," and from which place a large number were gathered, and garnered, in the Church at New Lebanon. It was evident that there was an influx of divine power from the spirit world

which induced many to hear and accept the word gladly, and turn to the Zion of God. There was much of interest occurring almost continually. One incident I will record, *i. e.*: Edward Hicks, who was held in high estimation as a Quaker preacher, came to Philadelphia on a religious mission. I was urged by my friends to go and hear him; they thinking that as he spoke with power and demonstration of the spirit, it might arrest my attention, and deter me from making any further movement. In compliance with their request I went, and truly he did speak powerfully, but all he said was in my favor, and not at all acceptable on the other side. Some of his words ran thus: "The religion of the present day is, to a large extent, a religion of men, sustained by the doctrine of devils. Those who profess to follow Jesus Christ lack the vitalizing power that should govern and guide the true disciple." As we were returning from meeting, one of our company remarked, "that was a Shaker sermon." It was evidently not what they wanted just then. Indeed the intervention of guardian spirits was often manifested.

There was one incident relating to my father's exercise of mind a short time previous to our leaving Baltimore I would not fail to note. As he was recover-

ing from a severe illness, he said: "I shall soon be well! and in twelve days I must go to Philadelphia, and preach to the people there, and O how I will make their ears tingle! Jane, you must go with me." That was just twelve years prior to his receiving faith in Shakers' testimony, evidently referring to a prophetic period of time.

OUR MOVE TO NEW LEBANON.

As father was very anxious that our mother should become better acquainted with Believers (or Shakers) he purchased a farm in the neighborhood about one mile distant from the village, and near the 1st of June, 1827, we moved to our new home, where we met with our little sister Sarah, happy in the enjoyment of spiritual privileges, and strong in the faith, without a regret as to the choice she had made. I also was thankful that I could attend meetings, and unite in spiritual exercises and find a closer joining to a people who could say in truth, "Come with us, and we will do you good."

New and unlooked for trials now awaited us. Our mother did not gather to Believers as we expected she would do, upon further acquaintance. Opposing neighbors, of which there were not a few, came to the house,

and poured out their bitter, persecuting spirit, reiterating every old and new story, to prejudice our minds and if possible deter us from finding a further joining to the "deluded people," as they called the Shakers.

At length my mother decided to return to Philadelphia, taking with her the younger children. This was indeed a heavy blow to us! The time had now come for me to make a final choice. The good, convicting and convincing spirit did not forsake me in that day of tribulation, but strengthened me to choose the better part. A ministration from the heavens, the holy "Comforter," visited me, and poured oil upon the troubled waters, and in gentleness and love led me safely through.

Fifty-four years I have been an indweller in the Courts of Zion. From time to time I have received renewed baptisms from the Holy Spirit, and have partaken of the bread and waters of life, which have nourished and sustained the immortal part. And I now bless and praise God for the power and efficacy of a Gospel that is able to save souls from sin.

In conclusion I will state, that after my mother returned to Philadelphia, my father and myself moved into the North Family of Shakers at New Lebanon, where my sister Sarah then resided, but afterward

moved into the Church Family, where, in the year 1831, she died suddenly of heart disease.

Abel, my father, was zealous, sincere and devoted to the cause he had espoused, and for which he had sacrificed so much, and filled the office of deacon in said family until his decease, which took place in the year 1842.



Mary Antoinette Dr. Little.

Affectionately Inscribed

TO THE MEMORY OF

ELDRESS ANTOINETTE DOOLITTLE,

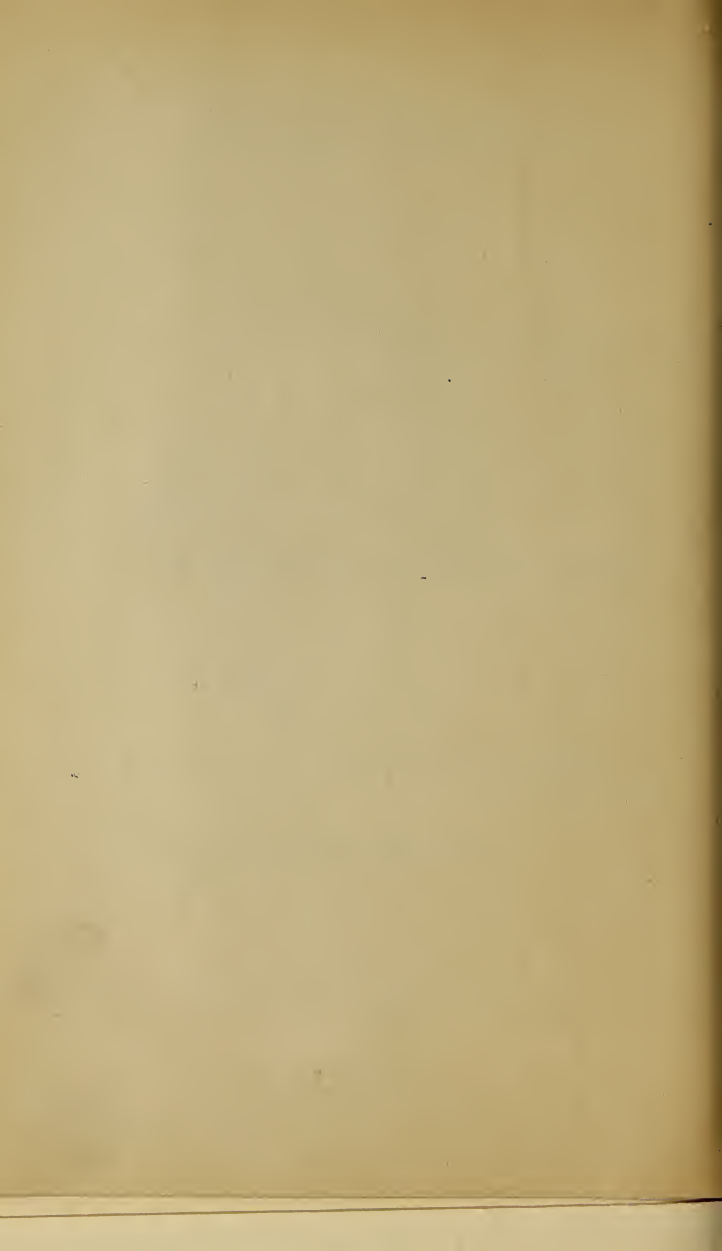
BY HER

LOVING AND DEVOTED GOSPEL FRIENDS.

“They that are wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever.” — DANIEL 12: 3.

ALBANY:

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1887.



INTRODUCTION.

We are impressed with a desire to place before our dearly beloved Brethren and Sisters, as well as many friends not belonging to our Order, the following articles composed by different members of the North Family, Mt. Lebanon, in memory to a faithful Stewardess and devoted Servant of the Lord, Eldress Mary Antoinette Doolittle, believing they will be acceptably received and appreciated by all.

It also seems befitting that a tribute of love and affection be especially dedicated to her, our spiritual Mother.

With devotion and reverence for her holy life, her pure and chaste character, with our resolutions to "go and do likewise," and to "follow her as she followed Christ," her children thus devote these few pages sacred to her memory.



A HEAVENLY TRANSITION.

THE CLOSE OF A LONG, USEFUL AND EVENTFUL LIFE.

By ANNA WHITE.

At Mt. Lebanon, Columbia county, N. Y., on the evening of December thirty-first, at fifteen minutes past eight o'clock, our beloved Mother in Israel, Eldress Antoinette Doolittle, of North Family, passed peacefully and painlessly to her beautiful spirit home the angels had prepared for her. She was seventy-six years of age the 8th of September, 1886.

Very few, if any, have passed beyond the confines of earth bearing with them such sterling traits of character as were exemplified in the life of our beloved Mother.

As a natural woman she was endowed with remarkable faculties, and possessed qualities well adapted to the important and responsible station, which, during her life, she was ordained to occupy.

Blest with a strong and robust constitution, with physical endurance almost without limit, she met the stern realities of life unflinchingly, and no circumstance could deter her when and wheresoever duty called.

For nearly fifty years she bore a heavy burden in both temporal and spiritual things ; indeed, her whole life was devoted to the holy cause she so courageously espoused in early youth.

In temporal matters, prudence and economy were always considered ; she thought to "use the things of this world righteously, as not abusing them." When duty called her from home, she was particularly conscientious and self-denying, many times walking miles, and going without needed food to save extra expense, nor for any thing personal claimed a single dollar, feeling that she had no right to use for selfish purposes the consecrated property held by her in trust.

As a spiritual Guide and Instructor, where could be found her equal ? In our home she shone as a bright beacon light, and many are the feet she has turned from the broad paths of sin, and led step by step up the highway of holiness, tenderly feeding souls with the bread and waters of life.

The testimony of the Gospel of Christ, she maintained and administered, regardless of approval or disapproval. Just and true in all her dealings with souls ; discreet and cautious, lest she should "hurt the oil and wine," she held with loving embrace while chastening with her words, and after the rod would anoint with healing balm. But ah ! to the designedly wicked and rebellious, she was like a flaming herald of truth whose fire could not be quenched, until through baptism, confession and repentance, they became subjected and united to the gift of God. When weighed

in the balance of justice and truth, she will not be found wanting.

For nearly a quarter of a century the writer has been a close associate with Eldress Antoinette, and can testify from acquaintance and experience to the truth, honor and glory of her life as set forth in the above brief sketch. Her many dear children "rise up and call her blessed," and with numerous friends, sadly mourn the absence of her visible presence from their midst.

"Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail; for more are the children of the barren than the children of the married woman, saith the Lord."—*Isa.* 54:1.

MT. LEBANON.

ONLY ARISEN.

M. J. A.

(A hymn written and set to music expressly for the occasion.)

Serene and clear thy sun has set
Beyond time's surging sea,
Though sorrow's shades may linger, yet
We know that thou art free.
Thy light, O, blessed one, has been
As sunshine o'er life's way,
To 'lume the path that leads from sin,
To joy's eternal day.

CHORUS :—

Not dead, but only arisen,
From earth's care and burden set free,
A bright crown and treasure in heaven,
Beloved of the Lord wait for thee.

I've heard from earth's remotest bound
A swelling song of praise,
"All glory to the righteous," crowned
With blessing are their days;
The pearly gates of Paradise
Awaiting throngs unbar,
Their holy songs of welcome rise
And roll from star to star.

Thy pure example may we reach,
Thy Godly life extol,
Thy precepts, love and virtue teach
To every honest soul.
Oh, pour thy blessing over all
Ere thou shalt enter rest,
Here, may thy loving mantle fall
On hearts with wisdom blest.

DEATH OF A NOTED SHAKERESS.

Elder F. W. EVANS, of New Lebanon, writes :

To the Albany Journal :

Please notice the decease on the 31st ultimo, at 8:15 P. M., of Eldress Antoinette Doolittle, of the North family of Shakers, aged 76, September 8, 1886. She was widely known as a speaker and writer, and was universally respected by the public, and beloved by all who personally knew her. For three years she was editress of the first dual paper ever published, called "*The Shaker and Shakeress*;" and in 1880, by request, wrote her autobiography, giving an interesting account of her early life previous to her becoming a member of the Society, also, an outline of her life and experience among the Shakers. She died without physical suffering. She was confined to her room one week, during which time she was visited by all the family of sixty people, and to each one she had a word "fitly spoken," with love and blessing. She died sitting in her chair, being conscious to the last. It was a peaceful end of a good life. Ministering spirit friends attended, took away all fears of death and bore her away to "a place they had prepared for her." We have never witnessed a more perfect triumph over death, and so complete a victory over the grave. "May my last end be like the end of our departed sister," was the prayer of each one who saw her exit.

TO THE MEMORY OF OUR OWN DEAR MOTHER.

LUCY S. BOWERS.

Oh! must she leave us? Yea. Time's dial hand
Points to the number that marks off the years
Allotted to her mortal life, and vain
It is to wish it were not so; but sad
Indeed becomes the circumstance and sadly
Do we bow to the inevitable.

Why so much grief? Ask each and all her dear
Confiding children, they who have sought her
Constant care, and gained it at her generous
Hand for many, many years; they who have
Known full well the virtue of her love,
And felt the pure affections of her heart;
They who have heard her counsels true, in words
That sounded forth the oracles of God,
Which bade departure from the paths of sin
And taught the holy way of righteousness.

How often in her gentle mercy has
She called the erring back to Christ, and even
Wayward prodigals forgiven, and made
For them a fullness of good things.

Firmly

As the mountain rocks that have lain unmoved
Amid the storms of ages, has she stood
Against the tide of nature, persistent

In the right which triumphed in her soul,
 Guided by truth that led her calmly on.
 Temptation could not turn, nor art deceive,
 So perfect was her life, so keen her sight.

Yea our Dear Mother,—and must she leave us?
 Must we behold no more her mortal face,
 Nor meet the tender greetings, nor the smile
 That let to us the sunshine of her soul?
 The spirit world is not afar, and though
 We see her not, she will be with her own
 Dear children, still to comfort, still to bless,
 Still to teach and lead, and save from harm.

O Mother! we behold thee passing through
 The pearly gates of heaven, not the vale
 Of death, crowned with the golden crown of life,
 Brightly set with royal gems of virtue,
 Robed in fine raiment, white and spotless
 As the crystal snow, haloed with the fullness
 Of the glory of thy inward being,
 And circled with the beauty of the spheres.

Choirs of thy early friends sing happy
 Welcomes unto thee, and loving hands
 Will grasp thine warmly, and with gladness
 Lead thee to sweet rest; rest from earthly toil
 And care, within some mansion all prepared
 In thy fair heavenly home, where thou may'st
 Claim in peace the harvest of thy toil.

Oh let us live as she has lived, that with
 A record pure as her's, *we* too may meet
 Our God, and share His boundless grace.

Sing! sing! ye holy ones your *welcome* tunes,
 But *we* must sadly chant the *requiem*.

MOUNT LEBANON.

A MOTHER IN ISRAEL.

GRACE H. BOWERS.

Dear Mother in Israel! clothed with a power
That only the spirit of Christ can bestow,
Bound to her duty in each trying hour,
An honor to Zion through weal and through woe.
Firmly she stood as a rock in mid ocean,
E'en when dark billows were surging around,
Meeting with strength every worldly commotion,
And in her example pure goodness was found.

Dear Mother in Israel! clean in her spirit,
The Lord is her witness, good Angels the same;
Rare are the gifts she has labored to merit,
Unblemished her garment, and righteous her name.
The jewels she sought for her crown through cross-bearing,
Shining and bright, evermore she will wear;
Richest of treasures are hers to be sharing;
Earth cherishes none so lasting and fair.

Dear Mother in Israel! constant and tender,
Forgiving, forbearing, to principle true,
A tribute of thanks would this swelling heart render
In union with all that her faithful life knew.
We trust that her kind, loving watch will be o'er us,
That shielded and guided us long on this earth;
She only has gone but a short time before us,
To join the redeemed in angelic mirth.

Dear Mother in Israel! passed from our vision,

We watched with regret life's clear setting sun;
Her spirit now free, with Christ hath arisen,

Her work is completed, the victory is won.
The grave had no terror, no death-sting preceding,

But life, *life* immortal has perfect control;

The Angels of God are tenderly leading,

Safely home to true rest, a purified soul.

MOUNT LEBANON.

“WE RISE TO CALL HER BLESSED.”

ANNIE R. STEPHENS.

As melt the stars before the morning's light,
As fade the sun-set beams in dusk of even,
So hath her spirit, radiant and bright,
Departed now to brighter shine in heaven.
Departed from us as a tower of might,
A rock that stood unyielding, firm and sure,
Gone from our midst, an angel of God's light,
To wear the star-gemmed crown and robes so pure.

No death she knows, 'tis lost in victory,
She slept to wake to everlasting peace;
With conscious joy she's crossed the narrow sea,
To know from earthly cares a long release.
We ask, what makes a death so calm, sublime,
She wears the light of triumph round her brow,
Hath she not lived to God the life divine?
May she not yield with joy the conflict now?

In early youth she heard the angels call,
With heart sincere she hastened to obey;
Left father, mother, brothers, sisters, all,
To find in Christ the life, the truth, the way.
And backward thro' the mists of by-gone years,
We see her strive each duty well to fill;
She stood for right through all opposing fears,
In faith she calmly sought to do God's will.

Oh! we shall miss her in that holy hour,
 When saints and mortals in communion meet;
 Yea, miss those thrilling words, those tones of power,
 That voice of tenderness and love so sweet.
 Yet, mourn we not as those bereft of hope,
 Full well we know the goal is nobly won,
 An angel band the pearly portals ope,
 To greet her at the setting of life's sun.

I see her now all robed in white, her soul
 Enhaloed by the light of Christ-like love,
 Distilling power that tells of self-control,
 That's raised her spirit from the earth above;
 No earthly passion mars her soul's retreat,
 No blight of sin her spirit form doth wear,
 For *purity* hath made its impress sweet,
 And left its everlasting signet there.

We'll waft to her the fragrance of our love,
 And thank her for her long untiring zeal,
 And pray that from her heavenly home above,
 Her angel benedictions we may feel.
 So fare thee well, in peace we let thee go,
 And lay thy dust beneath the frozen sod,
 And say, the spirit is not there; for lo!
 Her resurrected soul mounts up to God.

MT. LEBANON.

A TRIBUTE

TO THE PRECIOUS MEMORY OF OUR BELOVED MOTHER.

MARTHA J. ANDERSON.

If we love the truth, if we admire virtue, uprightness and integrity more than talents that give brilliancy rather than solidity to character, then may we this day lay upon the bier of the departed the sweet blossoms of chaste affection, and wreath her memory with the immortelles of peace.

How beautiful and appropriate the words of the prophet Daniel: "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars, forever and ever." Wisdom was her peculiar gift; her glorious robe and diadem. "The wise man (and woman) shall inherit glory among the people, and their name shall be perpetual."

Her life-work has been nobly and truthfully wrought. In early youth all ties that bind to kith and kin were severed; all allurements and temptations cast aside that she might with freedom of will, and actuated by the promptings of a lofty, heaven-inspired faith, consecrate all to her highest ideal of good, the upbuilding and sustaining of a Christian brotherhood and sisterhood, an angelic and enduring relation.

Embued with a deep sense of responsibility, the onerous duties, cares and burdens of a high place of trust have been discharged with dignity and fidelity for nearly half a century. Truly a Leader in Zion, and a Mother in Israel, whose soul overflowed with love unfeigned and pure, to all whose aspirations and desires tended to the higher life.

To say we honor her but feebly speaks her praise ; to say we love her but faintly expresses the sentiment and emotion that kindles in our hearts, at the remembrance of her many excellences.

Though ours is a sad bereavement, we know that the dead need not our eulogy, but rather the living. While the loved ones walk with us, let us bestow our affection and tender kindnesses, to cheer and soothe them, especially on those whose declining years are marked with failing strength and vigor, physical and mental ; to them a kind action, or a pleasant word is freighted with much good, while a seeming slight is deeply felt.

There are many in the outside world who expend much on extravagant funerals, rear costly monuments and plant choice flowers on the graves of those whom they have too often treated with cold indifference and scorn, and who by neglect have languished for want of heart-love and sympathy ; and then, as if to palliate the wrong, and ease their conscience, bring their offerings, but too late to make amends in this life.

Some one has feelingly said : "If my friends have alabaster boxes laid away full of fragrant perfumes of

sympathy and affection which they intend to break over my dead body, I would rather they would bring them out in my weary and troubled hours, and open them, that I may be refreshed and cheered by them while I need them. I would rather have a plain coffin without a flower, a funeral without an eulogy, than a life without the sweetness of love and sympathy."

Could the beloved, the arisen, but utter her testimony to day, the burden of it would be to sustain the cause that was the one precious interest of her soul: No personal ambition, no love of mortal praise, fame, distinction or place could supersede the one great theme that was closely bound to her heart, the salvation and redemption of mankind from the thralldom of sensuality and sin.

And those upon whom her mantle shall fall will most truly reflect its glory by the same steady persevering walk in the sunlight of truth that has characterized her travel. "Many shall arise and call her blessed, her children also shall praise her." Thus to the end of our mortal career we are all tending. Let us wisely consider those things that pertain to our future interest and welfare, for our earthly life is only as the dawn to the great day of endless existence. We shape our own destiny, our purposes, thoughts and actions are stamped on our souls, and will determine our treasure and inheritance in the world of spirits:

"So let us live the life of the righteous here that our last end may be like theirs."

MT. LEBANON.

THE LAST INTERVIEW

WITH HER COMPANIONS, THE ELDERS OF THE NORTH
FAMILY.

On the morning of December 29, 1886, we were called upon to witness a scene, the impress of which will remain as long as memory lasts.

Eldress Antoinette — our beloved mother in Israel — has been quite feeble in body for a number of years, though bright and active in spirit, showing remarkable clearness and intelligence in her mental perceptions, ever taking a deep interest in the living issues of the day, which tend to uplift and advance humanity to higher planes of existence. Even in the varied and onerous duties incumbent upon her as an eldress and leader, she has well sustained her part until within a few days.

Feeling that the end of her earthly labors was near, she requested the elders to come together, that she might deliver to them her last message of wise counsel, and impress them with the burden of her testimony to souls within and without Zion.

Filled with the inspiration of the Holy Spirit, and strengthened by the truth that had been her stay and staff through life, she lifted up her voice full and strong,

yet mingling with her tones, tender pathos and inexpressible feeling; and thus she addressed each one of them:

“Elder Frederic, Brother Daniel and Sister Anna, I have lived with you many years; you are my true and well-trying friends. I want you to accept my love, my blessing and my thanks for your kindness and consideration of me; and I want your love in return to take with me to my future home. I have labored to be true and just to you in every respect, true to the very letter; I have lived for the good of Zion, and have striven to the best of my ability for the prosperity and welfare of her people, temporally and spiritually. I have not, by any means, been without fault, but over my imperfections you have thrown the blessed mantle of charity.

“Though Elder Frederic seems to some individuals to be rather firm and radical in opinion, yet he is a man of God; yea, I can testify to this truth, he is a *noble* and *upright* man of God! Together we have travelled the same way, bearing a heavy burden many years; and I now question whether any other two individuals, with the same difference of organization—mentally and spiritually—could have worked more harmoniously together.

“Brother Daniel, you must continue to be kind and thoughtful of Elder Frederic as the years increase, and the cares devolving upon him seem more weighty. He has been a father and a friend to you, and in return for his love and confidence you must adhere to, and

strive to implant in those who are young in years and inexperienced in faith, the glorious principles he has so zealously and ardently advocated through a long life of devotion and consecration to the gospel cause. And to you I give my everlasting love and blessing for strict faithfulness and obedience to your gospel call. You have passed through temptations and trials, and in your triumph you merit a rich reward. You must favor yourself more in the future than you have in the past by ministering to those who have lately come among us; visit and instruct them in those things that they could do as well as yourself with a little help; give them the assistance they need, and save your strength, which is continually over-taxed by the multiplicity of cares and duties devolving upon you; besides, it will be a benefit to others by giving exercise to their faculties, and by teaching them to be unselfish.

“I have prayed for you as a mother would pray for her son, and my prayers have been answered. Be obedient to the gift of God, as heretofore, and you will be blest; you must bless the gift that shall rest upon Sister Anna; she has been a very dear child to me, true and faithful in every respect; I could not begin to tell you how I love her. She will take a younger sister to help bear the burdens of the place, and whoever the gift rests upon, bless and uphold it.

“Do not weep for me. I have been sensible for some time that good spirits were drawing and gathering me to them; I have had abundant proof of this. Only a few weeks ago they came and gently laid their hands

upon me, making soothing passes up and down my body. I have also had an inward indication of their presence and ministration for a number of years. They have frequently answered my petitions with a gentle shake of the head, and I have never been disappointed when I have received this signal."

In response to the question, What is your mind concerning the funeral? she said: "It would be my desire to have it as quiet as possible. There are some friends outside of our home who may wish to attend; but I would rather not have any show or demonstration on the occasion; you know how I have always disliked great parades at funerals. General Grant's funeral was a disgrace to the nation.

"For the sake of prudence, I wish to have something plain and common put upon me in preparation for burial.

"Extend my love and blessing to good believers everywhere. I would particularly request that none of my natural relations attend the funeral. You may notify them of the event after it is over. Long years ago I separated from them all to form a new relationship in Christ's kingdom, and to consecrate my life without selfish reserve to the cause of truth and righteousness.

"Earthly loves and affections are dead; they have served a purpose and are ended. My whole soul is bound up in my dear gospel relations, who are unselfishly devoting their lives for the good of each other.

“My interest has been to build up — temporally and spiritually — the work of God upon earth ; and to impress upon every one the necessity of making a clean separation from the world, if they would find a just union with the pure in heart.

“My blessing again to all the faithful in Zion. The Zion of God is blest, and they who bless will have their reward. To unbelievers who may attend my funeral, say that they will also be blest in their order in doing right according to their light and understanding. No one can rest under the Divine approval, or expect to be successful in this life, if they are doing wrong ; and certainly such cannot expect peace and rest in the life beyond, which they would otherwise merit and enjoy.

“My labors are finished ; my duties are done. I will soon leave you all. Farewell in peace ; farewell in love.”

After delivering the above message she survived two days, speaking many precious words to different members of the family, retaining her senses until the last ; and when speech failed, she would look up and sweetly smile in recognition of the sisters in attendance. Her face seemed transfigured with the brightness of a heavenly light that shone around her. “It is the gift of God” were her last audible words. A beautiful and peaceful end, without pain, without struggle, she closed her eyes ; her countenance was calm and serene, while her freed spirit, triumphant over mortal dissolution, passed with angel friends to her glorious, immortal home.

The funeral took place at her home, Sabbath, January 2d, at two o'clock P. M., and, notwithstanding the inclemency of the weather, was largely attended by believers and friends outside, many coming from a distance of seven or eight miles. The number was estimated to be about one hundred and fifty in all. The services consisted in speaking, reading and singing, and continued over two hours. It would have extended longer, for there was much unsaid and unread, but it was not deemed advisable in consideration of friends whose homes were distant. The occasion was one of interest and profit, as was expressed by many.

Her mortal remains were tenderly laid away on the hillside, in the twilight, just as the clear, full moon rose above the eastern horizon, shedding its mellow light, as if in solemn benediction over the closing scene.

[CHRISTMAS MEETING, 1886.— Christmas morning was ushered in with a beautiful new song, given for the occasion. As the glory of the Lord shone around the shepherds on the plains of Bethlehem, when the angels sang "Peace on earth, good will to man," so was the brightness that dispelled the shades of night, and encompassed the sweet singers of Israel, as they chanted forth the new inspirations of the approaching day. Over all rested a holy calm, the season for worship being vividly portrayed in the following lines.— A. W.]:

OUR MOTHER'S ADDRESS.

LUCY S. BOWERS.

'Twas Christmas Day ; a happy day for all ;
A time well set apart to celebrate
The coming of the Christ upon the earth,
Revealed to man, and through him to redeem
The world from war and desolation ; to save
From sin and woe, and cause sweet peace to come
And cover all the earth.

Unlike the throng
Who pass these anniversaries in pleasure
Of external things, we gathered in our
Quiet home for true commemoration ;
It seeming more befitting to worship
At God's holy shrine, and bless, and render
Praise, that we have found the way of truth as early
Taught, and feast upon more heavenly things.

Amid the words all kindly spoken,
Giving forth instruction pure and right ;
And holy scenes that passed the sacred hour,

Our Mother rose, and though her spirit
Seemed but feebly to control her mortal form,
And tones but whispered out the inward power,
She spoke so kindly in these words :

“ My Dear
Beloved Brethren, Sisters, every one,
How glad I am to be with you this day,
To hear the testimonies firm and strong,
Uttered for the cause of God and right ;
My soul is happified to be among
The good, and thankfulness upfills my heart.

“ Dear Friends, ye who are journeying up the
Rocky hills of truth, so brave, 'mid hardships
Of the way: ye who have seen the summit
Of eternal righteousness, though high above,
Stoop oft in pity and sweet sympathy
To help the struggling ones below; entreat
Them with your lovingness to pass the trials,
And tell them of the brightness of the way.
There is no good attained without resolve
And earnest toil; no winning without strife.
Those who have realized these things, sometimes
Have wondered why so many trouble and
Complain, and cry, the burden of the cross,
When pleasures counterbalance every grief.

“ It comes to me this day, how many
Spend their Christmas time ; instead of teaching
Tender minds to know the virtue of its
Meaning, they let it pass as non-essential,
And pay the price of folly in things all
Outward, pleasing to the eye and taste, and
Lasting but a day; how useless and how
Certainly forgetful of the Christ.

“ Let us, with Christian spirits, well perform
Our duties, and journey on together;
Let us prefer in honor, and give blessing;
Yea, let us love most truly one another.”

These, with still more were spoken unto us,
Whose pathos melted many a heart, and
Called forth love, which like a mantle, covered
Her, and crowned her with the glory of that
Peace, of which she spoke most tenderly.

MOUNT LEBANON.

CHRISTMAS DAY, 1886.

WORDS SPOKEN BY OUR BELOVED MOTHER.

CORA C. VINNEO.

The angels sweetly called unto our spirits,
And gratefully we sought the house of prayer,
In union with our loving gospel kindred,
And longed to feel a heavenly solace there.

Before the holy shrine of true devotion,
On bended knees, with reverent hearts, we poured
Strong supplication, through our soul's deep yearnings,
And humbly sought the blessing of the Lord.

The day indeed seemed sacred in appointment,
The name and blessed life of Christ are dear,
Appearing in their grand and glorious meaning
In lives of all true Christians through the year.

And while assembled in that hour of worship,
The doors of heaven seemed to stand ajar,
The flood-gates of the sea of life were opened,
And tide waves flowed without a check or bar.

But best of all that met our *outward* vision,
Our loved and tender shepherdess was there,
To comfort those whom she long years had cherished —
Encourage those who have lately felt her care.

Though all unable for the great exertion,
 She rose up calmly in her place, and said:
 "I bless the word of God, when truly spoken,
 It is unto my soul as drink and bread.

"You, who have climbed the rugged mountain bravely,
 And forded manfully the river's tide,
 Give thanks to God, still trusting in that power,
 That oft has been your shield, your stay, your guide.

"Continue in the blessed work assigned you,
 And kindly help the youthful and the weak;
 Hold out the loving hand to those who falter,
 Give nourishment and aid to those who seek.

"You, who have just begun the upward journey,
 Take love, and hope and courage by the way,
 And every step you take will be more easy,
 The Cross and yoke will lighten every day.

"We'll make this day a season of rejoicing,
 Nor idly spend it as a feasting time,
 But fill its hours with prayer and soulful feelings,
 With loving deeds and union gifts divine.

"'Twere better if the world would teach their children
 The story of the true anointing Christ;
 The Holy One of Israel, the Redeemer,
 Than fill their minds with joys by folly priced.

"Then let us all rejoice as one together,
 And be as humble children in the Lord;
 Sincere in heart, and true in our aspirings,
 The chosen ones, who have their full reward."

MOUNT LEBANON.

GOD'S WITNESSES.

ELDRRESS ANTOINETTE DOOLITTLE.

God has never left the earth without a witness of Himself. When the light of the Jewish Christian Church went out, by Gentile influence and power, which gained the ascendancy, then power was given unto the two witnesses who prophesied in the name of the Holy One of Israel. Clad in sackcloth and mourning — *i. e.*, in tribulation and persecution — they continued to deliver their testimony.

The dual forces were at work. The two olive trees, through the medium of the two witnesses, sent oil unto the waiting, watching souls, who, with upturned vision, were eager to catch the first glimpses of light which would betoken the coming of the promised day so long foretold.

What of the two candlesticks? The candlesticks themselves did not give light. It appears that many witnesses arose one after another; they all had a testimony to deliver; they were as candles placed for the time being in those candlesticks, and when their work was finished — their light had waned — other lights were placed in their stead.

How does the work of the believer in Christ's Second Appearing differ from those witnesses? They delivered their testimony and died spiritually; they were killed by the worldly element and their dead bodies lie to-day in the streets of Christendom as barriers in the way of religious progress.

We have had a testimony; and will not the spirit of the world, through the medium of friendship, popularity and conformity, seek to find a place among us, and cause us to lay down that testimony and to give our power unto the Beast, that we too may be numbered with the dead bodies in Antichrist's kingdom? Would they not be merry and send gifts, one to another and unto us, if they would succeed in doing this, and thus draw down the stars of heaven unto earth?

The Sun of Righteousness has arisen to go down no more; clouds may arise that will obscure its light, but I feel a witness in my soul that it will not set in darkness. If we faint and grow weary in well-doing, other souls will be called to take our places and our birth-right.

That there will be mighty and powerful agencies put in operation by the prince of darkness to undermine and sap the foundations of this gospel, I have not a shadow of a doubt; but the good powers who have begun this work will perfect it. The kingdom will not be given to another people; but to its increase, in light, wisdom, power and love, there will be no end.

MT. LEBANON, N. Y.

THE MUSIC OF THE SPHERES.

109^a

"Ever singing as they shine,
The hand that made us is divine."

DEDICATED

TO THE CONSIDERATION

OF

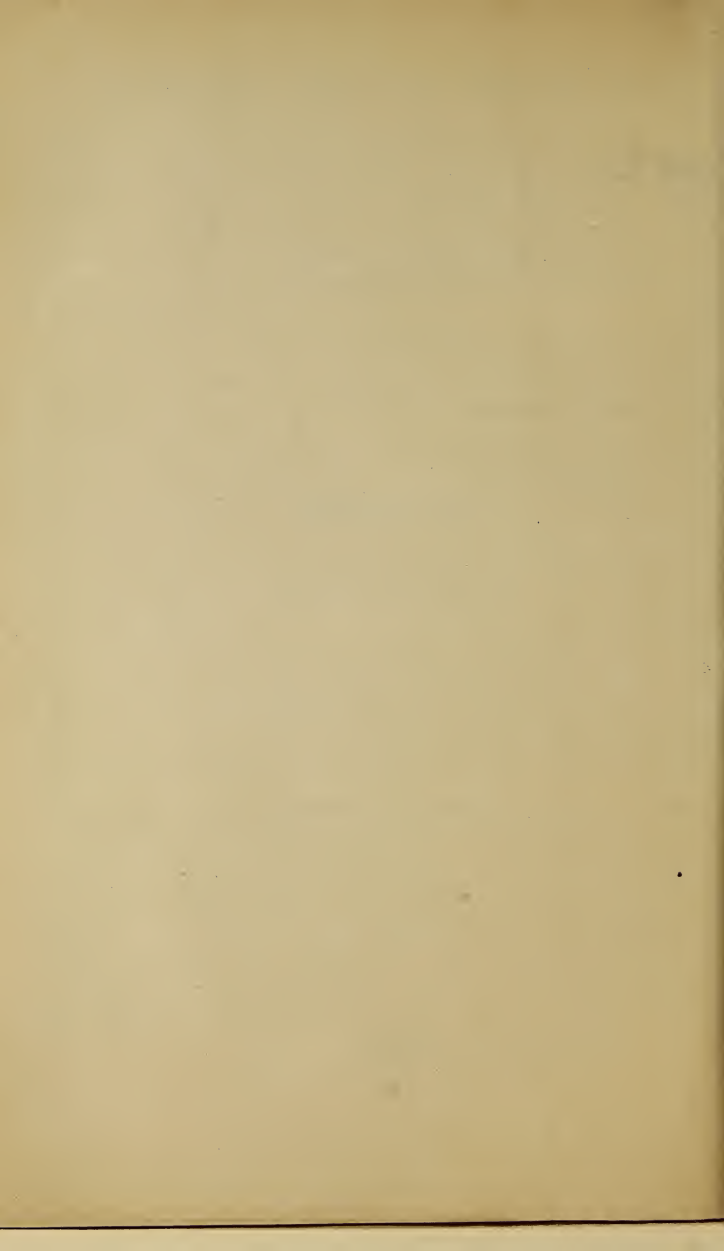
ROBERT G. INGERSOLL,

AND TO

OTHERS LIKE-MINDED.

ALBANY:

WEED, PARSONS AND COMPANY, PRINTERS.
1887.



INTRODUCTION.

The fact that the procedure of modern civilization is mainly materialistic, and the out-flowings of its schools are chiefly in that line of thought, justifies the appearance of this little work.

PREFACE.

Man is an invisible force of thought, will and affection. He can only be known by giving tangibility to his attributes.

“The invisible things of God are known by the things that are made.”



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THE MUSIC OF THE SPHERES.

Materialism is not constructive, it is a force to shake any thing that can be shaken. Inasmuch as you have operated in the interest of truth and goodness, you have done well. To all who have so operated, we are, to a certain extent, indebted for the mental and personal freedom we enjoy to-day. The order of human progress at present seems to be, that old theologies have to be greatly broken up before much can be done in removing creedal limitations. Even then, a great work has to be done, before the material rights of all can be secured.

Under the pressure of new ideas and corresponding sentiments, modern civilization is evidently nearing a crisis. To direct the forces inhering in this movement aright will be true statesmanship; to oppose, or obstruct, is only to increase them and render their action destructive.

The Declaration of Independence was as much as could be done in 1776. It has been charged with being "a glittering generality." Even the result of the great Rebellion did not meet that charge; the emancipated being left destitute of land.

The corner stone of said civilization is the monopoly of land; rendering all who have no land "commodities." Forcing the landless into the labor market, and subjecting them to the "law of supply and demand."

Another "Declaration" is needed, declaring that every person shall have access to all the elements of subsistence without price.

To say that he or she has an inalienable right to the pursuit of happiness, and shall have access to all the air, sunlight, and rain that comes, but cannot get an inch of land except at somebody's price, is to make those who cannot buy, servants — slaves — commodities!

Land being the source of human sustenance, of social and judicial equality, and a regulator of the exchanges of commercial equivalents, they who have no land, have in reality no social nor judicial equality. They cannot even regulate the value of their own labor, the food supply being in the hands of others. In this light, modern civilization "is the sum of all villainies." It has brought forth Southern slavery, the pauperism of wages, social troubles, want and crime. Standing armies, a vast net-work of debts, which, with the interest thereon, are of themselves huge villainies. They burden the landless to oppression, corrupt public morals with the presence of luxurious idlers, and with hungry multitudes standing in the marts of labor.

The land troubles in Europe and elsewhere have arisen because the millions are at the will of those who hold the land. These troubles are a presage of the coming crisis, and of the manner in which it will be met.

The relation of landlord and tenant is a form of human vassalage; is illogical with the idea of a republic, and also with that of human equality.

The foundations of all just governments will ever rest on a just apportionment of the land. Morality rests there, and nowhere else. Where land is held by a few families, or vast tracts by corporations, *they will make the laws, and execute them in their own favor, irrespective of all considerations.* Morality grows out of the fact, that every human being has a distinct personality, and a sphere of rights, as extensive and as well secured as are those of any other personality. Therefore, if one man has a right to land, all men have. Morality is justice. Religion is not theology, it is something more than justice, it is doing good to the neighbor at our own expense. Organically, modern civilization has neither morality or religion; there being in it no foundation for either. Hence, some of the attacks on what is called religion may be accepted as public services. The ruling classes are the veriest materialists — they hold land to the exclusion of their equals, by material force; if a hungry family takes from their stores, they inflict material punishment, and send the spirit of the thief to an impossible material hell. In the degree that a materialist does good, he is religious.

Materialism is a negation, has ignorance for its foundation, not knowledge. The identification of even one disembodied spirit upsets it. This has been done to the entire satisfaction of many honorable men.

The personality of God — the Creator — is as well established as is our own personality. On this important subject we need not make hasty conclusions; eternity is now.

Let us walk among created things and learn the lessons they impart; bearing in mind that inorganic

nature never reasons, cannot think, has no inventive creative ability; cannot create a state of things like itself, nor control its own conditions.

Living things claim our notice; the smallest plant and the loftiest cedar, have they not each a distinct identity? And do not all the plants, fruits and flowers in beauty and usefulness grow harmoniously together through the ages, and maintain their individuality entire? And are they not all commissioned to control inorganic nature? And does not each plant do so in its own *peculiar way*? And for its own special purpose? Is not every plant a chemist, working out wondrously, not only a definite thought, but a combination of them for an express and definite end? One grows on the naked rock, assimilates a little sunshine, a little air, and a little moisture; it grows, thrives, matures and dies, and decomposes a little of the rock on which it grew. Another, a more elaborate worker, strikes its roots into the new formed soil and yields food for man.

What a profusion of useful and beautiful products are spread before us! There is the spotless lily — emblem of purity, innocence and peace. And is not its sweet perfume figurative of the aroma of divine goodness?

Grace is spiritual aroma. This perfume also shows that its Creator has a knowledge of, and an ability to manipulate, the delicate affinities of chemical action. Every flower and sweet smelling leaf has not the odor of the lily; agreeable variations abound. The same conditions which developed the lily, developed the blackberry. Why is the latter not a lily? Inventive

ability in man shows itself in many ways; so, also, in the handiwork of the Creator.

With equal pertinence we inquire, why are a pair of scissors not an apple-parer? The answer is, the plants and these tools are expressions of thought intelligently exercised, causing each to answer a definite purpose. The thoughts are essentially alike; one is human thought and will, causing iron to assume certain forms for certain purposes. The other, Divine thought and will, creates living chemical organisms capable of manipulating and appropriating the inorganic elements; fulfilling thereby the designs of their Maker.

If we would be saved from confusion of thought, we must come to the conclusion that each plant is a creation, and part of a great plan for the support and happiness of animated creatures. To grant personality to the maker of the tools, and deny personality to the maker of the plants, is not reasonable.

We now come to a consideration of the order of plants and fruits in relation to human wants. There is the fragrant strawberry sheltered by the wintry snows; when they melt away, a few warm showers and pleasant sunshines, and this lowly and pre-eminent berry comes forth and heads the list of refreshing fruits. The delightful raspberries of various kinds, colors and times of ripening follow, succeeded by the blue berries from the rocky uplands, and by the wholesome blackberry. The shining cherry pleasantly introduces itself among the berries and points to the larger fruits. The noble apple, the acceptable pear, the delicious peach, combining in themselves refreshment and nutriment.

Men cannot well "live on bread alone" is as true physiologically as it is spiritually. What a store of goodness there is in the apple, rich in itself, in its varieties and in its times of ripening. It continues to bless us till the strawberry comes again, the herald of an annual new creation. We are so abundantly supplied that there is scarcely room for gratitude. Let us make up the deficiency by imitating the beneficence of creative goodness, by being liberal to those who need our aid. Why accumulate when we can grow rich by giving? Are not the needy the treasury of the Lord?

Let us now cross the wide prairie, a flowery, grassy bed extending to the horizon. Every plant in its place, beautifully distinct, expressions of order, art, harmony—the poetry of creation. Still richer fields and grander creative results await our search. The lowly grasses, presided over by the stately maize, are before us. A certain astronomer looking at the starry heavens, thinking of the mighty forces in action there, exclaimed: "When I look at these, and think of the conscious responsibility of man, I am struck with awe." When I think of the grains of the grasses, elaborated from the dust of the earth, and think of their adaptation to sustain the complex functions of animal life; that the hairs on our head, and the nerves of the brain that vibrate with human thought, have their needs; these, and the hard bones and elastic muscles, are all provided for in the grains of the grasses. "All flesh is *ab* grass," truly! When I look into this I am filled with amazement; I clothe my spirit with reverence, and breathe forth my feelings in the eloquence of silence.

Animal forms are built more astonishingly than plants. The latter live and grow by assimilating inorganic matter. The former, by assimilating organic compounds. An animal is a vital chemical laboratory, a self-repairing locomotive! It is more, it manifests mind. And beneath its wondrously woven skin, are found contrivances and adaptations of the highest order. Pneumatic, hydraulic, optical, and other processes there find expression. These are presided over by living chemical energy, ever vigilant not only to control inorganic action, but also to build up all the living tissues, and to carry forth from within the vital domain effete matter, and to wash away the alkaline salts liberated by the decomposition of nutritive compounds. Yea, to meet the demands of living animal chemistry, the grains and the grasses are adapted. Every grain of wheat is a little storehouse within which all the elements needful to sustain the human body are found! The editor of the *Boston Journal of Chemistry* exclaimed: "Wheat is a wonderful cereal; in its composition the evidence of design is so apparent, that one must be stupid indeed not to discover it. Every function of our body can be sustained by the wheat berry. The facts brought to view in the study of a grain of wheat, cannot be set aside, as a chance combination."

Even the chemical constitution of the cuticle of the wheat berry is worthy of notice. Bran is retentive of moisture, in dry seasons the seed-wheat is protected from being dried up; and when the whole grain meal is used as food, it is a safe-guard against bowel-obstructions.

The vegetable world is the counterpart of the animal world; they are a duality. The former has been hastily surveyed. The latter now claims our notice. Observe that floating gelatinous disk; it is almost expressionless; it is a radiate. Further up is the mollusk; in this order is the oyster and the clam. Each has its habitation and opens and shuts their doors at will. Higher still is the order of articulates. The bee and the ant are there. Teachers of construction, of government, of industry, of colonization, of community of goods, and of devotion to the public welfare. The most important human problems are solved by these little creatures. Are not the cattle on a thousand hills also teachers of right living — of Hygienic Law?

As we enter the order of vertebrates, we see, that from the tiny fish of the mountain streamlet to the whales of the ocean, from the humming bird to the eagle, from the unobtrusive mole to the stately elephant, and on to man; Creative Wisdom has stamped all living organisms with an individuality all their own. Man alone assumes to be a *personality*. Animals are led by their sensations, and to a degree think. But a series of thoughts as are involved in a friction match, expressive of a plurality of ideas, they are incapable of. They have no history, and their thoughts from age to age remain within the narrow boundaries of their first progenitors. Man thinks, and the more he does so, and gives form to his thoughts, the more he is able to think, and to combine and to materialize his thoughts. With man, his limit of thought *widens as he thinks*, and his power to materialize them seems only to be limited by

his earthly conditions. The indications are, that man's career on earth is but a small beginning of his future destiny.

THE STEAM ENGINE

is materialized human thought. It possesses more power a thousand fold, than the animal who is said to be the person who created it. Hence the personality of man is manifested in him *being a creator*. *In his ability to control elemental forces, to manipulate them into form and order, causing them to do his will.*

Thought, as manifested by God the Creator, is of the same kind as is manifested by man in his creations. Therefore, to deny the personality of the one, is to deny the personality of the other. That of man is as invisible as is the personality of his Creator. The former cannot grasp thought, will, and affection in his hand, and say, there I am!

Man cannot prove the existence of his personality, of his power to think, to control, and to make combinations as aforesaid, *but by materializing his thoughts*. Neither can we know of the personality of God, nor of His attributes, but by his materializations. "The invisible things of God, even his Godhead, are clearly seen and known, by the things that are made." Love, beneficence, and goodness are over all the works of creation. Herein, is the fatherhood and motherhood of God. Only those who are loving and beneficent, are their offspring. Only such can address "Our Father who art in heaven." To imitate the beneficence of the father, and the affection of the mother, is to worship God.

To deny the invisible personality of man, having his materializations before us, would be insanity. To deny the personality of God, having *His* before us, cannot be less so. Man's are, indeed, but as the fine dust of the balance ; no matter about that ; both are the creations of thought. Enter a negation here, and every thing above, below, and beyond us, is blank absurdity ; and all deductive and inductive results are abortions ; and arbitrary conclusions become as valid as the fittest logic.

Without the personality of a beneficent creator before us, have we any polar star as a guide ? Any standard of perfection to appeal to ? Any foundation for morals, or for law ? Any test whereby human actions can be verified ? Without the Divine personality, human force is law, and popular clamor God. The argument is now closed.

Allow me to invite all to retire from controversial emotions, and from all feelings of "who shall be the greatest," and enter the temples of our being, with the weighty consideration, that sanity of thought, the moral procedure, progress, and the unfoldment of "the higher life" of untold millions are involved. "Lay judgment to the line, and righteousness to the plummet," having the weights just, and the balance perfect. In this spirit, we can enter the Sanctum — the Holy of Holies, enshrined in every human spirit, and before the Divine presence, each draw his own conclusion.

CHAPTER SECOND.

Man, although clothed with an animal form, is as has been stated, "an invisible personality," possessed of creative powers, that his sphere of thought widens as he thinks. And that his power to materialize his thoughts is limited by earthly conditions. Here the question arises, does this invisible personality possess the attributes of seeing, hearing, etc., without the aid of the animal eye?

That this personality does is too well attested to need proof. However, two examples direct from the parties are here presented. The first is from a materialist, a person of good standing. He told the writer "That a friend of his had a vessel wrecked; and that he saw his friend's goods floating on the water," the narrator being then more than one hundred miles from the scene of the disaster. A few days after, a letter from his friend confirmed the aforesaid statement. The other is from an esteemed friend: "I am now in the sere of life, and as my earthly career is drawing to a close, I rejoice to say, that unseen agencies have been with me through many changing years. I have felt the companionship of spirits; have conversed with them; and though I heard no audible sound, yet intelligent answers were received. I have been told of, and prophesied of events before their occurrence; and have been turned from the course I was pursuing when danger awaited me. I have listened to the songs of angels, and committed them to writing, one song after another till they numbered

scores. What I have seen and felt, filled me to overflowing with love to God and his creatures."

Men of science have had glimpses of man's "Invisible Personality." I quote from Agassiz. "*There is a double set of powers which act through the human organism.*" The one may be designated our ordinary conscious intelligence; the other as a superior power associated with our better nature; suggests the right thing at the right time, and solves, sometimes suddenly and unexpectedly, our perplexities."

Agassiz reaches two important points. Man has a lower and a higher nature. Nearly two thousand years ago, the "Man of Nazareth" made a practical use of these facts.

It has been said "Man is an enigma." Sometimes he acts nobly, and again, quite the reverse. Sometimes manifests the grandest attributes and heavenly conditions; again, quite the contrary. He has also been called "A Microcosm" — an epitome of all things. Renan, eminent as a thinker in your line of thought, states, "All history is incomprehensible without Jesus of Nazareth." Is this so? did his life solve the enigma? Was there any meaning, any philosophy, in his reply to the learned Jew, "Except ye be born again ye cannot enter the kingdom of Heaven" — cannot live exclusively in the higher attributes of your being, nor at all times, manifest heavenly conditions.

To throw a ray of light on these points, the chemist may be imitated. When he adds an acid solution to an alkaline one, there is quite a stir in the fluids, an obnoxious gas is thrown off, and a new compound is formed. He sees the stir and the result; and says,

“that is the way these solutions behave.” He has also a way of detecting very slight traces of the chemicals he employs. With equal clear-sightedness let us look at man and see how he behaves; he is a compound and can be analyzed, and the smallest trace of his emotions verified.

History is the product of, and has its origin in human emotions. An analysis of these, will render history comprehensible.

First. Man has an emotional life represented by the propensities.

Second. Also an emotional life represented by manifestations of Justice, Mercy, Benevolence, and by a growth into these attributes. Here it may be remarked, that the action of the higher emotions is generally, if not always, antagonistic to those of our animal selfhood.

Jesus Christ, by manifesting these divine attributes in his humanity, to the exclusion of the propensities which he had in common with all men, solved the enigma, and rendered history comprehensible. Showing, that the higher emotions will bring forth divine forms of social life; and that the propensities, will ever bring forth the Order of the World.

All human manifestations refer themselves to these emotions, and are either Just, Benevolent, or Malignant. Each of these has its own organic Law. The Just, is the love of others, as of self. The Benevolent, the love of others, at the expense of self. The Malignant, the love of self, at the expense of the neighbor. Having these three forms of human action before us,

each having its own Law, we can test, and verify all human action.

Heretofore, the prevailing history of our race refers itself to the lower emotions, and almost universally to the Malignant—the Satanic element in men and women. Indeed it is freely admitted, that all human governments, with but little exception, “Are founded on Force and Fraud.”

To inaugurate understandingly a form of social life, referring itself to man’s higher emotions, was reserved for the Man of Nazareth.” A few weeks after his memorable interview with the Baptist at the Jordan, and on his return from his sojourn in the desert; he went to where he had been brought up, and as was his wont, he went into the synagogue; he stood up to read. The book of Isaiah was given him, and he read: “The Spirit of the Lord is upon me, He hath anointed me to preach the gospel to the poor. He hath sent me to heal the broken hearted; to preach deliverance to the captive, and recovering of sight to the blind. To set at liberty them that are bruised, and to preach the acceptable year of the Lord.” He sat down, and said, “This day is this scripture fulfilled.” A few days afterward, he delivered his sermon on the Mount, opening the principles on which his kingdom rests. Not on “Force and Fraud,” but on the manifestations of the higher emotional life in humanity. Not on an eye for an eye; but on doing good to those who hate us, and praying for those who spitefully use us.

On Purity, Peace, Mercy, and Benevolence, see the fifth, sixth, and seventh chapters of Matthew. Which

principles, I am happy in believing, finds a favorable response in friend Ingersoll's feelings.

Again, he proclaims the relationships of his kingdom. *Those who daily carry out in their lives the higher attributes*, the same are his mother, sister and brother. The lower, the accidental animal relationships of earth, he completely ignored. Even *our own* lower life has no place in his kingdom. "They who seek to save it will lose it." Jesus had not only a special anointing empowering him to carry out his mission, but also a practical understanding of it. If any one would be his disciple with the view of being born again, they daily, and all the time, must be in a state of antagonism to their lower emotions.

The idea that the kingdom of Adam, "marrying and being given in marriage — of the earth, earthy," can be amalgamated with a kingdom, the subjects of which are born again, has no foundation in the nature of things. Jesus Christ "laid the axe at the root" of the genealogical tree, introductory to the founding of an order organically distinct from the procreative one. He did not come to reform the Adamic order; the "Law" was sufficient for all its needs. Neither did he come to supersede it. "Let both grow together until the harvest." Let both run parallel through the ages.

Those who have risen above procreative desires do not marry, because animal procreative emotions and those of angelic life are not compatible. "Ye are not of the world, even as I am not." Hence he declined being a king, a judge or a divider. Logical throughout, his word was, "Call no man on earth Father, for

one is your Father, even He who is in Heaven." One center of affection — God; and all ye are brethren." A social order wherein the greatest are the servants.

Your frequent and vigorous assaults on *what is called* Christianity are acceptable. The Christianity of the Sermon on the Mount you never assailed. To be a Christian in the lowest degree, whether a people or a person, they must first be peaceful and pure — be in a state of antagonism to the impulses of their animal selfhoods. If they are, they will constitute the "Church militant."

Much confusion of thought may be avoided by accepting the position Jesus Christ assigned himself — "My kingdom is not of this world." The so-called Christian world has muddled itself, and remains in a state of chronic stultification by trying to mix two distinct worlds together — the kingdom of the Adamic, the marriage order, with a kingdom "which is not of this world. The children of this world marry, etc." In Christ's kingdom they do not marry, "but are as the angels are." Plainly intimating, that

MARRIAGE, IS NOT A CHRISTIAN INSTITUTION.

First. Those who marry fulfill the desires of the flesh and of the mind — of the lower emotions. "Any man who will be my disciple, let him take up a daily cross." Against what? Against "the lusts of the flesh and of the mind." The flesh lusteth against the spirit, and the spirit against the flesh; these are contrary the one to the other; ye cannot live in two worlds at the same time.

Second. Marriage is not a Christian institution. It is an animal one; all animals marry. Flesh and blood cannot inherit the Kingdom of Heaven — the kingdom of angelic life.

Third. Marriage is not a Christian institution. Because community of goods, as in the Pentecostal Church, cannot be maintained in the marriage order. Those who live the higher, the Christ life, and forsake the marriage order, with its relationships and private property, shall have in the kingdom of communal angelic life an hundred fold.

Fourth. Marriage is not a Christian institution. The law of the marriage order is "Me and Mine." Touch me and mine and I will fight.

The law of the higher, the angelic life, is peace. It is the law of Heaven, wherein

" Each shall care for others ;
And each to each shall bend ;
And all shall fare alike,
Hence, wars shall have an end."

Fifth. Marriage is not a Christian institution. Its function is to multiply and replenish the earth with inhabitants. The order of Christ's kingdom is to harvest the earth. "An angel came out of the temple crying with a great voice to him who sat on the white cloud : Send forth thy sickle and reap, for the harvest of the earth is over ripe. And he who sat on the white cloud — purity, cast his sickle upon the earth, and the earth was reaped."

Sixth. Marriage is not a Christian institution. Its temporal procedure is to monopolize the productive

forces of creation for selfish ends. Hence, the impossibility of all to fare alike. The law of Christ's kingdom is "The love of others at the expense of self." Its temporal procedure corresponds thereto. "All shall fare alike." As in the Virgin communal order of the Shaker Church.

Seventh. Marriage is not a Christian institution. It is, and ever will be under the law of a carnal commandment, "multiply and replenish." Should *its* subjects come up to the standard of purity manifested by the animal creation, they will do well: but it is not for them to enter the Holy of Holies. Angelic purity, communal life, and Divine emotions, can alone enter and abide there.

The Gentile Christians married, and held slaves. They did not form an integral part of the Pentecostal Church; they were merely allowed, and tolerated as an outer court; and they remained there. The Pagan Christian Church was composed of foolish Galatians, and carnal Corinthians. The Greek, the Roman, and Protestant Churches of to-day, are made up of just such materials. They are the lineal descendants of said Pagan Church. Within them is found "the sum of all villainies," monopoly of the elements of human subsistence, slavery, usury, polygamy, war, and sexual abominations.

Turn the marriage order round and round, and gather up all the facts; and they are found to point but in one direction — that marriage is not a Christian institution.

THE CONDUCT OF THE CHRISTIANS OF THE MARRIAGE ORDER.

A few years ago, the Russians of the Greek, the French of the Roman, and the British of the Protestant Church, were all fighting together. If ever hell was manifested on earth, it was when these Christians were fighting. Millions of such Christians are daily trained to kill men, and to destroy property! Think of Christians blowing the Sepoys from the mouth of the cannon! Think of Christians forcing opium on the Chinese! Think of Christians driving the Irish laborer, and his ill-fed children from their little homesteads. Is this giving deliverance to the captive? Is this binding up the broken-hearted? Most assuredly the measure you have dealt unto others will be measured to you again.

Some such Christians may claim to be lineal descendants of the Pentecostal Christian church; no such thing; they are the lineal descendants of carnal Corinthians, guilty of deeds not even named by heathens!

THOMAS HUGHES,

a man of note and thoroughly conversant with the present state of what is called christendom, states, "that society is threatened with disruption and anarchy, and that the opportunities to prevent this are drawing to a close." The reasons he assigns are: "The actions of society are at strife with the will of God and His Christ. And that the wayfaring-man cannot help seeing that it is precisely around this life of the Son of Man, and the Son of God, that the fiercest

controversies of the present time are raging." Again he states: "We have been told recently that religion to be accepted must rest on reason based on phenomena of this tangible world we live in." This demand we accept, and purpose to present a religion which has a basis in the nature of things, and also a scientific procedure. On observing the phenomenon of a stone falling to the earth, the reason assigned is, that gravitation is the cause. Well, there are other forces besides gravitation, which cannot otherwise become the objects of sense, than by the effects they produce. What is religion? most certainly it is not theology. It is goodness.

The *lower* emotions of men and women have brought forth the social phenomena of modern society just as it is. It is threatened with disruption because of a lack of goodness.

Christendom is full of what passes for religion; yet it is saturated with crime and disease, full to overflowing with physical and moral maladies. The high and the low are enshrouded in guilt and fearful forebodings. Amid this distress, perplexity and confusion of thought and feeling, the Man of Nazareth steps forth and unveils the higher life. Opens its principles and gives action to them, and the Pentecostal order of social life is the result. Not only just, but beneficent "Unto to this last," etc. To the weary, oppressed and hopeless, "Come unto me, and ye shall find rest." To the warring millions and their wicked supporters, "My peace I give unto men, not as ye give." To all who will be great, "Be ye servants." To all in authority, "Be ye not many masters." To the rich, "Go and

sell all that ye have and give it to the poor." Then ye can follow me, and in my kingdom—the Pentecostal order—"ye shall receive a hundred fold, and angelic life will be also yours."

The higher attributes in humanity when in living operation bring forth heavenly forms of social life. No need to manufacture, communities having goods in common; they are the outflowings of the higher life in men and women.

The broad fields of the world present their phenomena, the Pentecostal and Shaker orders theirs. They present a religion based on the higher life, manifesting itself in goodness "in this tangible world we live in." Its organic law is beneficence to the neighbor. Theology, ritualist forms, and credal systems, have not brought forth goodness. Hence, they are not religion. Men of thought ask for a religion based on the nature of things. Well, here it is. The property of steam being expansive, is the principle on which the steam engine is built, and every stroke of the hammer which facilitates expansion is a scientific act. The attributes of the higher life, when in action, uniformly manifest goodness. Therefore, all acts of self-denial, which facilitate manifestations of goodness, are also scientific acts.

There was philosophy, science, and a reasonableness in the words of Jesus Christ, "Except ye be born again, ye cannot enter heaven," and, "If ye will be my disciple, bear a daily cross." Goodness is Divinity. Any other kind of Divinity is spurious.

The failures to establish communities having goods in common during the past fifty years are due to the

action of the lower impulses, to the fulfillment of the desires of our lower selfhoods. All attempts to amalgamate the propensities, and the forces of the higher life, in the formation of such communities will ever prove abortions. Failures may also occur from a lack of Divine animation. To re-invigorate communal life, *be beneficent*, in thought, words, looks, and deeds.

Modern civilization being threatened with disruption and anarchy is due to the unrestrained action of human propensities — *To injustice — to a love of self, at the expense of others.*

GOOD ADVICE.

On page twenty-fourth of your book, "Some mistakes, etc.," your advice to all preachers and their hearers, "To inquire, how to do away with want, crime, disease, prisons, and scaffolds ; and how to fill the world with happy homes ; and how to reward honest workers," is acceptable. Knowing that preachers and people are bound to conventional forms, they need help. Therefore, allow the suggestion, that yourself and friends zealously begin a movement in this direction; proving that you are all more intent to be doers of good, than to be otherwise distinguished. Do so, friend Ingersoll, and the love, blessing, and warm, affectionate regards, of more than one hundred millions of human hearts will be with you. When some progress has been made, grander fields will open before you, which none but Christ-workers can enter. Will it be wise to state, what heaven's requirements are of such men as yourself ?

During the past one hundred and twenty years, a few noble spirits entered the vale of death to their lower emotional lives, and brought into action "The Second Advent of Pentecostal Power." They were called "Shakers," and truly they were worthy of the name. They freed themselves from the bondage of the Adamic Order, no more to be called "the sons of men," but children of a heavenly parentage — sons and daughters of God. These noble men and women toiled under privation, persecutions, bodily sufferings, poverty and reproach, till their institutions became a marked feature in the social life of this Republic.

Those called to sustain their institutions in the near future, the requirements of Heaven to them is — be ye Divinely beneficent. Let your investments be, not in funds, bonds and mortgages drawing interest, as the crafty and cruel sons of men do, but in deeds of beneficence, and noble spirits will be your friends, helpers, and associates.

The being who lives but for himself is an abortion. Institutions may likewise be so. Give to others, even should you suffer a little. In giving there is life, peace, good will and affection. An imperative requirement in the first appearance of Christ was "Lay not up for yourselves treasures on earth," in the second, "What you have to spare give it to the poor." Beware of coveting what you have to spare.

In giving to others, it is the good you do to yourself, not to others, is the consideration. The moment you begin to reason "will the recipient be benefited?" that instant will the purse strings of your heart contract.

These simple Shakers have nearly filled out the whole of your advice. They have done away with want, crime, and revengeful inflictions. They have done all that could be expected of them. May we not expect of those who may follow us, to do away with disease, and fill the world with happy homes? and thus give actuality to your ideas and wishes.

CHAPTER THIRD.

EVOLUTION.

“Behold I create new heavens.”

“Except ye be born again, ye cannot enter the kingdom of heaven.”

The evolution of man from animal, into divine impulses, is to be born again. “I am the Resurrection.” Christ.

“Slow work creation, say ye? Nay,
 The work is wondrous quick; for in the first
 Initiation is the end insured,
 Prefigured, nay, accomplished. Every step
 Is still a finished work, and shall remain
 Unmoved and perfect in its place — a part
 Essential of the still advancing whole;
 The everlasting basis of a higher,
 From which a higher and yet a higher ascends
 For ever and for ever.
 Ever the lowest first! and so each step,
 Made good, is sure foundation for the next.”*

The Divine procedure ever operates to materialize heaven upon earth. Hence a Divine order of human

* Goal of Time.

society is a necessity to the fulfillment of the Divine idea, and also of the law and the prophets.

People of your way of thinking have uniformly accepted the views of the evolutionists. Why not accept also in a practical way the sentiments, ideas, and living words of Jesus Christ on the evolution of man? and of course humanity from the thralldom of his lower — his animal impulses. He taught, that bearing a daily cross was a means to that end.

There is no need to run into absurdities and conclude that the new environments arising from bearing a daily cross will create a new man. Or that the Adamic man and woman with their animal impulses, will, under favorable conditions, unfold unto Divine personalities. To accept such views involves the absurdity that the inferior can create the superior! And of course, that favourable inorganic environments can create life and its attributes.

The more closely life is investigated, the deeper the impression is, that creative acts are as perfect in their beginnings as in their unfoldments. A man cannot be born into the higher life, unless the germ of that life inheres within him. Man is a creative being, and in his creative acts he does not confine himself to but one line. If he sails on water, or in air, his governing principle is bouyancy. If he travels on land, the ideas are gravity, and rotary motion. If he wants to do needle-work, his model is not a harvesting machine. So in the works of creation, Divine intelligence selects specific modes, with specific results. The strawberry and the cocoanut are alike in their environments with

a slight elevation of temperature for the latter; but it is not likely that the conception of either, or the details of their materializations are alike. Nor is it likely that the strawberry evolved the cocoanut, or of themselves assumed life, and the capabilities of manipulating and assimilating the inorganic elements into living forms. Neither is it likely, that they conferred upon themselves the ability to recreate themselves, and severally to maintain their distinctiveness throughout the ages. The general fixedness of specific forms, confines the evolution of species more to the realms of the imagination than of fact. To catch at straws and exceptions shows weakness.

If we judge from the persistence of species to preserve themselves intact, we are led to the conclusion that the primordial germs of plants and animals were as complete as their unfoldments are. These facts throw light on that remarkable statement: "Every plant of the field was created before it grew, and before it was in the earth. The inference is, that living organisms, although clothed with materiality, are essentially individualized spiritual creations. It is also so with man's creations; they exist before they are materialized.

As far as our geological era is involved, we may safely conclude that plants and animals possess no power to unfold organisms specifically distinct from themselves. Like creates like. This conclusion is reached because the *invisible life-force in plants and animals is not dual*; hence their unfoldments are limited to varieties. Man's animal form is no exception. Nevertheless he is a god! that is, he can create

his own environments, and fill them with creations of his own. *And, at his will*, they are beneficent or malevolent. In man there exists a gulf of superiority over all other animals; they cannot approach him; yet externally he is one of them. He is so far removed from and above them all, *that he is capable of analyzing himself, and of subjecting himself to his own criticisms, to restrain his animal impulses, and to bear a daily cross against them.* These impulses, when unrestrained, lower the animal man below the level of instinctive rectitude. The Christendom of to-day is the growth and fruit of unrestrained animal impulses; the professor and the materialist are alike involved *in the struggle for existence in the midst of abundance !!!*

"Come out of the mud, my brothers,
Or, is it better still to toil and moil
Through miry ways, only to seem to rise
By trampling down each other — such a rise
Sinking us but the deeper.

"The golden city John in Patmos saw
In vision, is no vision now to us.
In very fact I see it coming down
From heaven to earth — the city of our hope.

"I see no temple, for every one
Is there a temple; sacred every place.
I see no priest, for all are priests; no king,
For all are kings; no law but love, and it
Is written on the hearts of men.
No talk is ever heard of mine and thine,
For everything is everybody's there.
No work is menial, and no state is low,
For all is holy; holy in its ends
And in its means.

Instruments of use, yea every pot
 And meanest vessel of the common weal,
 Are holiness to God; for love uplifts,
 And brings down heaven to earth,
 And sheds her glory over all.

“ O glorious state,
 O bright abode of consummated joy,
 Where life is one perpetual dance and song,
 And jubilant procession !

“ We are not angels, brothers. ‘ Very well
 For angels, but not suited to our wants,
 We men and women of to-day ! No ! No !
 Give us a human city’ say ye ? Well
 I grant this city is heaven ; but not the less
 ’Tis earth and heaven also. Only those
 Who make a heaven on earth, as best they can,
 Will find a heaven hereafter: human all
 Are angel’s joys, for angels are but men
 Advanced to perfect manhood.

“ What say ye brothers ? Is it worth our while
 To bate a little of our selfish aims
 And budge a step or two for such a prize ? ” *

THE PRESENT STATE OF CHRISTENDOM

is the fruit of the violation of law — the law given from Mount Sinai for the well ordering of individual and of social life. It was given for that purpose, and to shadow forth the coming dispensations.

As the sphere of man’s thought widens, so does that of life and conduct. Hence the necessity of dispensations corresponding to the mental and aspirational altitude of humanity.

* Goal of Time.

THE FIRST DISPENSATION

being primary, must needs be educational. To begin with, it opened to every family access to all the elements of subsistence, and required in the name of the God of Israel: *First*, That every person should so live as to be well. *Second*, That every person should treat others justly and kindly. Hence the education of the people centered upon and illuminated the duties of life. The special objects held in view were to make just, kindly, serviceable men and women. The formation of character was the Alpha and Omega of Jewish education. To fulfill the first requirement, a dietary law was given, prescribing what should, and what should not be eaten, adding thereto sanitary arrangements, and personal cleanliness. To fulfill the second, the moral law was sufficient.

MODERN EDUCATION

is based on the expansion of the intellect — the training of the mental faculties. The formation of character is not even incidental, it is accidental.

Violations of Mosaic Law carried to the extent as in Christendom requires to-day, the presence of millions of armed men to keep the peace, and many M. D.'s to patch up diseased human bodies. Under God-given law, the rule is, be well to-day, and well to-morrow. Be peaceful to-day, and peaceful to-morrow.

Systems of education which do not secure such results should be attended to.

Accept the suggestion, that the common Schools, Universities, and kindred Institutions *take a change of*

base — that the formation of character, and not the stuffing of the intellect shall be the prime endeavor.

If society expects Educational institutions to turn out just, serviceable, kindly men and women, itself must be just and kindly. A suitable foundation must needs be furnished.— *First*, the elements of subsistence must be to all alike open. *Second*, all public debts to be liquidated; to carry them forward to future generations is unjust, and all kinds of legalized robberies whether of land, or in the line of finance, shall cease.

On such a foundation, Industrial schools may be self-supporting. The boys would learn to work on the farm and garden, how to manage cows, sheep, horses, poultry; raise small fruits, forest, and fruit trees. And to turn their hands to carpentry, blacksmithing, shoemaking, etc. The girls in their line, equally useful. The amount of personal ability, and interestedness unfolded would be to many a surprise. But few boys so trained to usefulness, would ever become paupers or criminals. On such a foundation the muscular system would be trained to strength and activity, and the mind to the practicabilities of life. Weak muscles, inaptitude, and dependence go together.

MAN IS DUAL IN HIS EMOTIONAL FORCES.

As either prevails, so is the man, so is the woman, animal or divine. The intellect is but the servant of these forces. It is a great mistake to leave these forces untrained; they are the chief factors in the formation of character. This state of affairs characterized heathen life of old, as it does most prominently to-day.

The civilizations of old became putrid, and passed away in decomposition in the height of intellectual unfoldments. To-day, Satanic Forces pervade society, and we have educated men who are villains of size in and out of Penitentiaries. The largest, at large, ruling over men, and assuming to call themselves Society! Emphatically this is the case; so much so that the creators of wealth — the toiling millions — men, women and children — those who furnish us with food, clothing, fuel, shelter, and other blessings of life, declare that Society is organized against them! That they are forced by the educated classes, and the ruling rings thereof to sustain governments instituted to oppress them, and forms of worship for which they have no reverence. To pay interest on enormous debts they never contracted. And to sustain armies and navies; the express purpose of their existence being to perpetuate their oppression. That they produce, and that others consume the products of their industry. That they support swarms of idlers whose chief employment is to devour their substance, and to corrupt public morals. That they are the wealth producers, yet they have no property. Again they declare, that the great productive energies of mechanical and chemical appliances of our times, operate against them. That being shut out from access to the elements of subsistence — the land; their necessities compel them to set, and keep these mighty forces in motion till the markets of the world are glutted. And suffer destitution because of the *abundance they have created!* And that in their poverty, they are denied access to social elevating enjoyments, and are personally degraded by enduring

unhygienic conditions, alike destructive of morals and of life. And that the condition of Christendom to-day is largely due to its Educational system. To seek to improve or revise it would show a lack of comprehension. To upset the whole fabric, remove its foundations, abrogate its procedure, and nullify effects, is what is wanted.

Whence the source of the educational system of our times? Heathen Greece and Rome. These when most enlightened, were the most debauched! The nearer modern Teachers approach the ancients, the more they are glorified.

Temporal happiness and unrestrained gratification of animal desires was the fulfillment of Pagan ideals. Their hygiene was without law. Their morals, conventional heathenism. In both particulars the Christendom of to-day is a transcript, only more ignoble. The result is, its social troubles are more than duplicated and both civilizations are alike failures. Moses was not consulted. He rested his code of laws on an inalienable homestead. Hence he was able to hold his people to moral responsibilities.

Modern civilization being a failure, and liable to explode and fly to pieces at any time, because of its inherent and actual wickedness, why not accept, and put into operation on a large scale, the Jewish economy? An analysis of that plan of life is "Do no harm to yourself; do no harm to others." Any thing wrong, any thing impractical in this? Its inalienable homestead would at once solve the labor problem.

First. Because population ever gravitates toward subsistence.

Second. That portion of the population engaged in providing clothing, fuel, shelter, etc., must ever bear a definite relation to the supply of food.

Third. When the wage earners are employed they have access to subsistence. When not employed their food supply is cut off.

Fourth. Open to the unemployed immediate access to the source of subsistence, the land, and the labor problem is solved; it solves itself automatically.

Fifth. The great lawgiver founded the moral law on a just apportionment of the land, and enacted "Thou shalt not steal." Those who are denied access to the elements of subsistence cannot be justly held to moral responsibilities.

The land being open to all alike, armed men by the million would be unnecessary.

THE SO-CALLED CHRISTIAN WORLD

accepts a heathen lawgiver and feels at liberty to dispense with the inalienable homestead, and to divorce hygiene from morals; an impossibility.

It is a significant fact that that measure of obedience the Jews have yielded to the health laws of the Mosaic code, has given them a marked superiority wherever they have sojourned, and has enabled them more successfully to resist disease, contagious and epidemic, than the so-called Christians.

To hold that dietary law has no place in the highest form of Christian life is untenable. Right living and right doing are inseparable. Practical goodness from

divine motives is religion, and rests on the observance of law as a building on its foundations.

JEWISH EDUCATIONAL PRINCIPLES.

The leading lesson of creation to humanity is beneficence. The leading lesson of parents to their children is beneficence. The leading lesson of animals to their young is an instinctive manifestation of a divine attribute.

THE SOURCE OF DIVINE ATTRIBUTES.

God will ever be the object of adoration and worship. To worship is to imitate, to be like God. Man ever aspires to the highest conceivable excellence. It is written on his nature to desire to be perfect. Hence a divine personality is a human necessity. To imitate God is the *central sentiment* in worship, and the *central idea* of education. To imitate God in the works of creation is the basis of philosophy, science, art and their unfoldments.

Under the divine economy of Jewish life the State, the family and of course the school were religious institutions. The officers of the State were the teachers, and not only the conservators of morals but also of the health of the people. They were clothed with all the authority necessary to give life and actuality to the healthful and just laws bearing through life on every Jew without exception. These laws dealt with the appetite and the passions. The training of *these* were the objects of education. The main function of the school was to furnish society with healthful, moral youth. Serviceableness and character were the requirements.

CEASE YE FROM MAN

whose breath is in his nostrils. No man can claim authority over others essentially his equals. Hence the need of a Divine personality and of a Divine order having authority in matters of duty between men. Put into operation the hygienic and moral law as given from Mount Sinai, based on the inalienable homestead, and all social troubles would disappear, and the hearts of the oppressed millions would overflow with joy. *Let them be accepted as from the heavens of the spirit land*, as a standard of human guidance and also as a test by which all future revelations shall be tried. To the law and to the testimony, if they speak not according to them, *right living and right doing*, it is because there is no light in them.

As the alphabet is ever embodied in the highest forms of literature, so these laws will also be ever embodied in all higher forms of social life. To exclude either, is to destroy revelation, and to heathenize society.

Right living and right doing, resting on divine revelation, connects man with his Creator, and binds nations and individuals to one common center. Man without God — without a Father to gravitate to, is lost in his own isolation, and becomes an anomaly without a parallel in the universe.

THE SOLAR SYSTEM

will ever be a lesson to all generations, of order, light, warmth, and activity. The central orb ever operates beneficently on all his children — the planets, and they

ever gravitate to him. Nevertheless they, like men, have an orbit and a motion of their own.

THE PRIMARY DISPENSATION

— the Jewish. Accepting this to begin with, we have a foundation on which to build an educational system eliminating from the individual and from society, bodily disease, injustice and social calamities.

How is it that such a system of law, life and government, insuring to all access to the elements of subsistence, reducing disease, want, crime and discontent to their minimum; no land monopoly, no national debt, no millionaires, no usury, panics and labor troubles impossibilities, should require another law-giver like unto Moses?

PAUL EXCLAIMED

before a Roman court: "King Agrippa, believest thou the prophets? I know that thou believest. The prophets standing on the heights of Mount Sinai, and inspired with a sense of the glories of the coming day, declared that wars should cease, that an end would be put to sin, and that an everlasting righteousness should be established; and that the fundamental law of all coming dispensations would be written on the affections of men and women. 'None should say I am sick,' and that even the cooking vessels in the kitchen would be consecrated to the fulfillment of that law."

Paul declared that that Lawgiver had come; that in Him — Jesus Christ, an end was put to sin. And to as many as received the Spirit of Christ, to them was given the power to be born again — to be resur-

rected from the Adamic order into the newness of angelic life.

“BEHOLD I CREATE NEW HEAVENS.”

In Jesus Christ we have a new dispensation, not a modification of Adamic life; something stitched on, of the earth, earthy, but a dispensation organically and specifically distinct. The old creation brought forth the Adamic order — the world. The new creation — the divine man and woman — the angelic order — heaven.

In the divine order the law will not stand in authority, it will be found written on the hearts — on the affections, and will outflow into all the details of life. Even the cooks and bakers will lend a helping hand to usher in the millennial day. Does any other animal dream of, or have any aspiration after, or desire a millennial day? Can man ever enjoy such a day? Can he cease to do evil, and learn to do well? He can, because the germ of the angelic life inheres within him. He can be an animal or a divine man, just as he elects. *It is these life forces which give form to social life and to the civilizations thereof, whether on earth or in the land of souls.* Hence the Prophet of the higher life opens His mission with “except ye be born again, etc.” Divine personalities will form new relationships, they will not be of the world even as Christ is not. They will create among men a new civilization, and conditions favorable to the exclusion of evil from our planet.

That a divine order of human society should exist upon earth is a necessity. Otherwise all the speculations about progression have no foundation.

From the hour the word went forth "That the seed of the woman should bruise the head of the beast in man and woman," to the day when Ann Lee began to build upon the foundation laid by Jesus Christ, there has been a gradual growth of thought to that end. In her was manifested the life which Jesus Christ lived, and also *the power and wisdom to organize heaven upon earth*. Hence the "second appearance" of Christ. The order she gave birth to fulfilled all the requirements of "the Lord's prayer." That prayer, and such a complete and substantial answer is worthy of reverent attention.

In Her, and in the order of Her work, the heavens were opened, and many of the spirits of the departed were permitted to visit her people, and witness the answer to that prayer; and carry back to Hades the joyful news. Is this incredible? In the mouth of two witnesses important matters are established. Many witnesses shall concur in certifying to the foregoing statement.

SPIRITUAL MANIFESTATIONS

of a special character have rested with the people called Shakers from their earliest origin. In the year 1837 they were favored with an extraordinary visitation of spirits. The following is from the pen of a much-loved brother: "They were from the departed of all nations, of every rank and description; the learned and unlearned, the obscure and the celebrated, the barbarian and the civilized, rulers and ruled, the just and unjust, no partiality being shown. It seemed for a time as though Hades was breaking up, and pouring

its dead back into the world for some special purpose. We were told that these spirits were sent to learn of us how to confess and forsake sin, and how to live to their own and God's acceptance.

We have no desire in this matter to exalt a personality, but to invite attention to a movement of which that personality was the center, and to ask the thoughtful to consider whether it be not the same intelligent power which raised up and supported Ann Lee and Her people in forming a divine order of human life that now controls and directs the phenomena of modern spiritualism?

The Shakers, of all religious bodies, have alone extended a fraternal sympathy to spiritualists, and also the only people whose teachings of man's relation to God, to the spirit world, and of progressive spiritual unfoldings, do not conflict with the facts and principles made known to the world by spiritualism.

That part of Ann's testimony relating to her intercourse with spirits, and knowledge of their condition, were less likely to gain credit fifty years ago than now. A great revolution in public sentiment has taken place within the past forty years on the subject of intercourse with the spirits of the departed. We see the wide gulf that formerly existed between the seen and unseen world continually narrowing by a power above and beyond us. "That strange work," spoken of to take place in the latter day: "Behold I create new heavens and a new earth, in which shall dwell righteousness," is upon us.

The great gulf of ignorance — darkness of mind — can be bridged somewhat by knowledge; but the far

wider, deeper and darker gulf, caused by sin, can only be closed by "ceasing to do evil and learning to do well."

THE SPIRITUAL MANIFESTATIONS

of all ages are connected. Their use is to impress mankind that there is an unseen world; and an intelligent power, who has and does employ these manifestations to instruct and to elevate humanity. Those to Moses in Egypt, in the wilderness, at the giving of the law, to the prophets, to John the Baptist, to Jesus Christ, to the Pentecostal Christians; in modern times, to the Quakers, to the French prophets. The extraordinary revelations to Ann Lee, her prophecies, and their fulfillment, the marvelous and long-continued outpouring of the spirit upon Her people. The great revival in New England and part of New York, about the year 1780, prepared the way for the opening of her mission in America. Twenty years from that date, Ohio and Kentucky were visited by an extraordinary outpouring of the Spirit, and of a wide-spread revival, which also prepared the way for the formation of the Order of Her life — the Angelic — in these States, as was foretold. Human words are not sufficient to give a full impression of these wonderful manifestations.

Whenever human spirits are about to change — to come out from under the power of the animal, emotional impulses, to the life of Christ, there will be manifestations of spiritual power, and effusions of the Holy Spirit, as in Pentecostal days. There will be deep conviction for sin, bodily agitations, gifts of tongues, curing diseases, discernment of spirits, and

power to arrest the sinner in his paths, and to strike with fear the hardened and unbelieving opposer. That which has been, will again take place when the conditions are right. Extraordinary signs will follow those who earnestly seek to live as Christ did, and are shaking themselves free from the sensual affinities of this world.

The wide-spread spiritual movement of our day, enables us to comprehend those of the past. *Uniformly they have preceded Revivals, and the advent of Epochs.* In all ages they were wisely given and adjusted to meet human needs. That there is in these movements the fulfillment of designs, will become more and more evident. The first prophecy given, is finding its fulfillment to-day. Ann Lee's Institution affords conditions favorable to "Bruising the serpent's head"—the head of the Beast in man. A true Shaker lives the Higher Life, to the exclusion of the desires of the flesh and of the mind. As he rises into newness of life, the animal impulses become weaker and weaker. And instead of a selfish grabbing animal man, he becomes a beneficent angelic Being; with surroundings expressive of his life. Angels are but divine men and women. If in the body as in Shaker communities, their homes are open to all humanity, with this Proviso—*Restrain all animal impulses*, bear a daily cross against them. Come out of the bottomless pit of self-greed. Put your hands to work, and your hearts to the center of all Beneficence—God. And give lovingly to sustain upon earth the Order of the Higher Life.

DIVINE OPENINGS.

From what we know of the past Divine Openings, we may judge of the present Spiritual Movement. *It is not a finality*, it is a preparatory work, it is specially appointed to show that life is continuous beyond the grave; and of course, meets, and overthrows Materialism.

In the degree that Rulers and the leading personal influences of society become immoral, corrupt, and oppressive; and the clergy lose the power to correct and maintain personal and public morals, in that degree, does Materialism prevail. Hence Revivals, and outpourings of the Spirit are needed from time to time.

Preceding the Advent of Jesus Christ, a Revival under John the Baptist took place stirring up Jewry not a little. The conviction for sins committed was so powerful, that the Sadducees—the Materialists of that day, were reached. This took John by surprise; turning to them, he asked, “who have warned you to flee from the wrath to come.” Intimating, that a power beyond his personal influence was at work, fulfilling the prophecy, “Behold, I will send Elijah the prophet, turning the heart of the fathers to the children, and the heart of the children to the fathers.”

Had this Revival not taken place, and Jewish society at that time been unable to respond in repentance, the earth would have been “smitten with a curse,” as was foreseen by the prophet. And the Advent of Jesus Christ,—of the Higher Life, would have been of no avail.

MODERN SPIRITUALISM.

Affirming that its present manifestations have not yet reached beyond preliminary conditions, we may infer that mighty changes are approaching, political and moral. And that the spiritual conditions of society will be favorable to revivals, wide-spread and penetrating to the recesses of society. These, with concurrent providential movements will be favorable to giving birth to higher forms of social life than is now possible.

REVIVALS OF THEMSELVES

are uniformly of a personal reformatory character; in the nature of things they will ever precede the advent of Epochs involving organic changes. The subjects of revivals being exposed to settle back to their former low levels, need to be protected by organizations conservatory of the elements of the revival they were the subjects of; each succeeding epoch will of course have its own appropriate organization.

The Mosaic dispensation was an epoch. It elevated its subjects out of heathen confusion into a specific degree of hygienic and moral order. It prepared the way for a higher one—the Christian Pentecostal Church. The former gave wholesome limitations to the action of the animal in man. Laid restraint on his eating and propagating proclivities, to the end that himself and children should enjoy personal well being, and that society might be saved from great social inequalities, turmoils and confusion. The grabbing proclivity also had its limitations, intimating that the right use of property was to benefit society, and not to be

used usuriously. On these limitations was *engrafted a bud of promise*—a bud of a still higher form of social life—declaring that every seventh year all the products of the land should be common property! thus awakening in men the germ of the higher life, and opening the avenues of universal beneficence.

It is unnecessary to suppose that Judaism evolved Christianity—that the inferior created the superior. It was shadowed therein, *showing that all the dispensations are already spiritually created.* Their unfoldments will be but a transcript of the Divine idea.

THE SABBATHS OF THE JEWISH ECONOMY.

“The Sabbath of the Lord; the acceptable year of the Lord,” are expressions emphatically prominent in Jewish history, and may always be accepted as expressions of affection toward humanity and to its members. The effects of these Sabbaths on social life and conduct have not been duly considered, and of course have not been properly estimated neither by men of thought nor by so called Christians. The following quotation from a recent publication is somewhat appreciative: “In addition to the extraordinary programme of special institutes, hygienic and moral, Moses was the medium to reveal and introduce to humanity a system of Sabbaths.” Had he done nothing else, his place would be in the first rank of human benefactors. For the Sabbaths we now enjoy we are indebted to his ministrations. In behalf of our common humanity, my heart swells with grateful emotions, while I exclaim, what a glorious institution! It gives rest to the weary

and oppressed, and opportunities to look after the poor, the shiftless, the fatherless, and the stranger.

The seventh month in every year contained a series of Sabbaths. One of the main duties of this month was, that every one should examine him and herself and know how they stand with God and with their neighbors. The Russian Jews, to-day, are faithful to fulfill the most important duties of this month. They set one day apart as a day of *repentance*, followed by a day of *forgiveness*. Having put away all hard feelings, they have a good time; young and old dance around in their synagogues, rejoicing before the Lord. The last week of this month the whole population dwelt in booths. To the young this was a happy and impressive occasion.

Every seventh year was the Sabbath of years, during which the land rested, and all debts were canceled, and the products of the fields, the vineyards, and the olive-yards, became common property. Think of the foresight, the wisdom and love involved in this Sabbath. It pointed to a time, to a state and condition at least of a portion of humanity when all property would be common, and love of others as of self the prevailing sentiment. Again, think of it, how this Sabbath operated to preserve a feeling of personal equality, and of condition, without which justice cannot be maintained, nor any form of government long exist in peace. Then there was the culminating, the grand Sabbath of Sabbaths — “the acceptable year of the Lord” — the jubilee — a religious revolution ! by which all landed property that had changed hands reverted back to the proper owners.

Revolutions in countries called Christian are attended with ruin, waste and war. On the contrary, this Jewish revolution was gentle in its operation, as are the exhalations from a placid lake. Can language express, can we reach and encircle in one thought, these Sabbaths in all their loving and merciful details, in their fullness of blessing, and in their amplitude of application to all the requirements of social and of individual life. We cannot; I am struck with astonishment. Silence is eloquence.

THE LAND RESTED ON THE SEVENTH YEAR.

No system of morals, or plan of life, can be complete, or permanent, which neglects to maintain the normal fertility of the land the people draw their subsistence from.

The agricultural laws of the Mosaic Code, with their moral and commercial hearings, had more practical wisdom in them than has yet been reached by the accumulated wisdom of modern civilization. All progress forward, moral and material, rests on the just apportionment of and on the proper use of the products of the land we live upon. The agricultural procedure of the present is suicidal. The land year by year is being stript of its fertility, sent to foreign shores, or washed from the large cities into the ocean. Where will this lead to? to poverty. Is it doing justice to our neighbors of the next generation to hand down land to them, less able to sustain life than we found it? Without justice there can be no religion. Therefore, from time to time,

REST, AND ENRICH THE LAND.

Fertile soil is mainly formed by the decay of vegetable matter on the surface. One of the products of its decomposition dissolves the rocky matter in the soil, and fits it for plant food.

Again, vegetable matter in the form of a mulch operates favorably, otherwise, it improves the mechanical textures of stiff soils. Still another result, *nitrogen is formed* under the mulch. In mowing grass to form a mulch, allow no weed to go to seed.

COMPOSTS.

“Gather up the fragments that nothing be lost.” Composts can be made without animal manures. Lay a foundation of sods; on this put a layer of brush, prunings, and other waste matter, and then a layer of sods. So build the heap, as to favor decomposition, and to retain moisture. On its surface apply freely a mixture of lime and wood ashes. Keep the heap moist, but avoid drenching. It has been said of composts, “you cannot get any thing out of them you did not put in.” Not so, artificial nitre beds acquire nitrogen from the atmosphere.

Such a compost will be rich in humus, some phosphate, nitrogen, lime and potash. Animal manures should be so composted as to destroy all kinds of germs.

The agriculture of the Jews had a scientific—a God-given basis. This with their national diet, enabled that people to rest all their lands every seventh year, and to give a tenth of its product to support their form of worship.

Would it not be well to devote a tenth of the value of the products of all lands to their improvement?

THE MATERIAL MAN

puts on his glasses, strains his eyes and his imagination to find in protoplasm the origin of life. Put your material glasses aside, and look at man just as he is. He is now but a bit of protoplasm a trifle extended. And when unfolded spiritually, will be as of the dispensation, a projection of the Divine thought. *Creative acts are as perfect in their invisible initiations as when unfolded.*

THE ORDER OF THE DISPENSATIONS.

Every system must have a foundation in material things. "That which is natural is first, and afterward, that which is spiritual." Hence the Jewish economy was specially directed to secure the bodily, and social well being of the Adamic Order. Therefore, its Hygienic and Moral requirements will ever be the foundation of all future dispensations.

SUCCESSIVE DISPENSATIONS

are a necessity. They meet the growth not only of ideas, but also the expansion of sentiment — of spirit. Other objects are also held in view in the formation of Dispensations. There is a continual tendency to sink back into lawlessness — to be heathens; and to lose the elevating effects of Revivals. Each dispensation is conservative of a definite amount of truth and goodness; and affords favorable conditions to their unfoldment. When there is a growth beyond the existing

dispensation, a new one is ushered in. In Jesus Christ we have a dispensation, *the first of a new series*. In changing from a lower, to a higher order of life, a corresponding infusion of divine power will be needed. The last prophet of the Jewish dispensation said: "He who cometh after me, his fan is in his hand, he will thoroughly purge his floor; will baptize not with water, but with fire," and burn up, not only the chaff of our animal selfhood, but the selfhood itself with unquenchable fire!

THE ADAMIC RELATIONSHIPS

are the products of the lower life. Its affections, ties and affinities can have no place in the divine—the Christ order of human society—whether on earth or elsewhere. Divine social relationships constitute heaven; they are the products of the Holy Spirit. The disciples were told to wait till "they were endowed with power from on high." When the day of Pentecost was fully come, suddenly there came the sound of a rushing mighty wind that filled the house where they were sitting. And the Apostles were filled with the Holy Spirit, and began to speak with other tongues as the Spirit gave them utterance. When this was noised abroad a multitude, representing about twelve nationalities, came together; they were confounded; they heard the Apostles speaking to them in their several languages of the wonderful works of God; they were amazed, saying "what meaneth this;" others mocking, said "these men are full of new wine." Peter said: "Not so, but this is that which was spoken by the prophet Joel: 'I will pour out of my Spirit upon all

flesh, your sons and your daughters shall prophecy, your young men shall see visions. And it shall come to pass, that whosoever calleth upon the name of the Lord shall be saved.'” The power that went forth with the words of Peter struck conviction to the hearts of thousands. “Men and brethren,” they exclaimed, “what shall we do?” Peter said unto them: “Repent, and separate yourselves from this untoward generation, and ye shall receive the Holy Spirit.” The same day there were added to the disciples three thousand souls. They had all things in common, and those who had property gave to those who had need. Here we have an outflow of the Holy Spirit as a creative power, lifting its subjects out of, and above the Adamic order. The results are, goods in common, a virgin life, and a devoting of all the energies of body, mind and will to the common welfare — loving the neighbor at the expense of self. Such was the first Christian Church. The power of the Holy Spirit vested in that church, enabled it to endure the most horrible persecutions, to bear the shock of the Pagan world, and to upturn its civilization.

As in the days of Jesus Christ, so in those of Ann Christ, a preparatory work took place throughout all the localities where Her institutions were afterward founded.

These revivals having done their work, She was called from Her retirement to go forth and institute heaven upon earth, in the States of Maine, New Hampshire, Connecticut, Massachusetts and New York. While these societies were organizing, one of the most powerful revivals that ever visited our planet, accom-

panied by spiritual manifestations which carried all opposition before them, began in the year 1800. This revival paved the way for the entrance of our form of social life into Ohio and Kentucky. For details, see "Kentucky Revival and Millennial Church." The leading sentiment of all revivals is, repent, amend your lives.

The Kentucky revival was one of the results of the third great wave of the Divine Afflatus since the Reformation. The same general features pervaded them all; and they all culminated, as in the days of John the Baptist, in an Order of Life not of this world.

THE FIRST WAVE

brought forth the Puritan, the Non-conformist, the Covenanter, and in due time the Quaker. It swept over Europe, and returned to England with the French Prophets in 1706, and was attended with great awakenings. Finally it was embodied in a branch of the Quaker Order. It embraced the testimonies of the Friends with the life and spirit of the French Prophets, Ann Lee standing in the light, life and power of their testimonies, and in the gift of the Spirit of Christ. She came forth with a pointed, practical testimony against the "Lust of the Flesh." The power that attended her word in the going forth of this testimony was so searching, that no sin or uncleanness could stand before her. Here was a fulfillment of the word of the French Prophets: "That the Kingdom of Heaven was at hand," in which they neither marry nor are given in marriage — are as the angels are.

OF THE ADVENT OF ANN LEE

as the representative of Jesus Christ, this can be said: Inasmuch as She arose above animal desires, and gave birth to angelic relationships, She can be so accepted. In Her life there is no myth. If any one will be "a new creature" let her or him bear a full cross against their lower selfhood. It is impossible to be subject to animal propensities, and be as the angels are. All who follow her in newness of life, will be as She is. It is fitting, and in harmony with created things, that the Second Appearing of Christ should be manifested in the Order of the Female; opening to her sex access to Angelic Life. Her form of communal life is an outflow of the divine element in humanity. The Adamic man can never attain to that form of social life; because the impulses—the forces of the lower life, are antagonistic to the divine form of human society. That is the reason why the attempts to form communities with worldly men and women have been failures.

MODERN CIVILIZATION

is the product of the forces of man's lower selfhood. Its prevailing sentiment is, "Me and Mine." Its mode of procedure is, "get all you can. Make servants—commodities of men, women and children. If they resist, coerce them into submission." This mode of action has been carried so far, that Christendom to-day is threatened with disruption. However, a wholesome reaction has set in. The elements of social order are in operation. Sentiments of contempt for all forms of injustice are increasing. The Temperance, the

Hygienic, and the Peace movements are assuring. The demands of Labor, and of the "Land Restorationists" are shaking the rotten social fabrics of modern life. Evidently the Law has gone forth. "The Land is mine saith the Lord"—And that all men are equally his children, and alike entitled to have access to all the elements of subsistence. These mighty God-given movements being in operation, and the welfare of humanity being at stake, pettifogging political-spoil grabbers, may stand aside. They are not worthy of the air they breathe. And Statesmen, who are indeed so, may learn from the present state of Christendom, "that light not consolidated into Justice, is explosive." — 2nd European society rests on a bed of moral volcanoes. Justice and kindliness to the neighbor are guaranties of security and peace.

SHAKER COMMUNITIES,

amid the convulsive distractions of modern life, enjoy quiet. No Labor troubles. No want. No crime. The organic law of their procedure is, Beneficence to the neighbor. Is it not desirable that these Institutions should so far prevail among men, as to keep in check the Satanic element in humanity? and themselves be so unfolded, as to add to what is already gained, a general freedom from disease, and from untimely deaths. And be able to show to men, that a divine life is not only practical, but a necessity.

THE FOURTH WAVE

of Divine interference in the affairs of men has begun to go forth.

THE FIRST WAVE

brought forth the Puritan, the Covenanter, the Huguenot, and the Quaker. The latter, spiritually impressed, would not take off his hat to noble, prince, or king. That was the First Declaration,—“All men are equal before God.” The Puritan coalesced with the Quaker, and from the Quaker city went forth the Law—the Second Declaration—“All men are equal before one another.” The Puritan and the Quaker were moved upon to abolish the grosser form of human vassalage. A series of remarkable events during the great Rebellion aided their action, accomplished that work, and more than was expected. That was the Third Declaration—“All men are equal before the Law.” The work of the Puritan and the Quaker is now closed; the end has come.

THE FOURTH DECLARATION,

“All men shall have equal access to all the elements by which property is created and physical happiness secured,” they are not able to accomplish. A vast array of Satanic powers stands in the way. Legislatures are bought, legal robbers possess vast tracts of the public domain, and operate, financially, to the detriment of public morals. Individuals and rings, in the face of law and public sentiment, take to themselves millions of the public money. Millionnaires are in every mart; at their will they can change the value of other men’s labor, *and tax the people*, as the monarchs of Europe tax their subjects. And the churches, what are they? They embrace within the folds of their

drapery all the abominations of social, individual and financial life. They are utterly powerless to infuse into society any living element. Indeed, the conventional life of Christendom stands athwart the going forth of this declaration.

THE EVERY-DAY LIFE

of Christendom is not compatible with its perpetuity. With all the enlightenment attendant upon the close of the nineteenth century, with its systems of education, its philosophy, its schools of science and of arts, teachings of learned men, and the goings forth of what are called liberal ideas, are not sufficient to guide the steps of men aright! The present and the past witnesseth thereunto.

Man, if not open to Divine teachings, will be brutish in his knowledge. From the days of Abraham, thousands of years ago, to the present date, every important event elevating humanity Godward has been opened with inward inspirations and outward manifestations of Divine spiritual operations.

Man, if he stands not in Divine teachings, will fall below the level of animal instinctive rectitude. Hence the law *of his wellbeing necessitates the existence of an ever living Divine teacher*. If he gets lost from that teacher he will need a Saviour.

Abraham of old was an example of that teacher's fatherly care over himself and posterity. He was called out from his kindred that he might not be led into heathenism. One of his children, Moses, saw a bush burning but not consumed. He turned to look

at the strange sight, and lo! a voice spake to him, inspiring him with reverence, and that he was in the presence of an intelligent being, who gave him a token whereby he could verify the presence of that being. He commissioned him to go to Egypt and to demand the releasement from bondage of the posterity of Abraham. This was the first of a long series of powerful spiritual manifestations. Moses did not want to go, he felt his insignificance and inability to cope with so strong a government. The voice said, "I am the God of thy father, the God of Abraham, of Isaac, and the God of Jacob. I will certainly be with thee. And this shall be a token that I have sent thee. When thou hast brought forth the people, ye shall serve God upon this mountain." Still Moses hesitated, finally he yielded, and under his mediumship wonderful displays of Divine spiritual manifestations took place, resulting in the emancipation of the Hebrews. Isolating them from heathenism, and in giving them a form of life and law, from the identical mountain of the burning bush. A fitting model for humanity during coming ages, in all their varied forms of government. Reducing the conditions of want, crime, disease, untimely deaths, and social troubles to their minimum.

Here we have a code of laws, a government and a life, anticipating and preventing the existence of discontent. Were they put into operation to-day they would solve every one of their badly snarled up social problems. If the finger of God is not visible here where will you find it in operation?

BEHIND SPIRITUAL MANIFESTATIONS

two leading ideas have been kept in view during historic times. *First.* The personal well-being of society. *Second.* The introduction and establishment of the higher, the Christ life, among men as it is in the heavens.

SUMMARY.

There is a system in the divine procedure.

First. Abraham is called to come out from heathen life, to worship God, his creator. The end of worship is twofold — to be like the being we worship, and that a oneness of life may prevail among men, and that they should have but one center of supreme divine love.

Second. Moses is called. His mission is attended with extraordinary outflows of spiritual power, culminating in the giving of the law. Not a system of vague generalities, but a system of law and life, specific in all its details, touching every human impulse, and prescribing limits to their action. This law was given under the awful and transcendent sanction of the Divine Presence, and of the grandest display of spiritual material manifestations ever vouchsafed to mortals.

Third. The advent of Jesus Christ, preceded by the revival under John, and culminating in the Pentecostal Church, the first appearance upon earth of angelic social life. From that time angelic ideas and sentiments began to invade the heathen world and to modify its civilization. Finally the darkness of heathen life prevailed and overshadowed the Pentecostal Church. During that time the "man of sin," under the cloak of

divine authority was fully made manifest. Christendom as a whole is the body of the "man of sin." Characterized by awful persecutions, terrible wars, unjust governments, varied forms of human servitude, class distinctions, want, crime, disease, labor troubles, discontent, also a vast network of indebtedness, the very reverse "of lend, hoping for nothing again." In a few words, Christendom is hell organized upon earth.

At length important providential events broke in upon the darkness and opened the way for the

FIRST WAVE OF DIVINE LIGHT

to go forth in modern times.

It began to operate about the time of the great protest, called "the Reformation." This wave brought forth the Puritan and finally the Quaker. It swept over Europe and returned to England with the French prophets, and became embodied in a branch of the Quaker order. In that branch Ann Lee was brought forth into divine life, constituting "the second appearing of Christ."

THIS WAVE OF DIVINE CREATIVE POWER

came as early as the necessary conditions in Europe were furnished. It reached America about the time of the coming of Ann Lee to this continent. It took hold of the people of New England and of New York, preparing the way for the fulfillment of the mission intrusted to her.

In the year 1800 the same wave visited the people of Ohio and Kentucky, and as in New England pre-

pared the people to accept and to sustain angelic life as manifested by Ann Lee and her people.

As the founders of her order of life were passing away to their homes in the land of souls, and their successors were being influenced by the darkness of modern materialist thought, and it had begun to settle down on some of Ann's little flock,

THE FOURTH WAVE — MODERN SPIRITUALISM, opened upon her people. This wonderful manifestation of spiritual gifts began in 1837. About ten years before the public advent of the Spiritual manifestations it was attended with marvellous and varied operation of Divine power among Ann Lee's little flock. Some had visions of the Spirit world, and saw the beautiful order of the heavens ; others heard and learned the melodious songs of the angels, one after another, till they numbered, in one case, scores; others were inspired with the gift of discerning spirits, and with gifts to instruct, encourage, and reprove. Again, light was opened on important subjects, not clearly understood, and principles not fully unfolded, were clearly presented. Prophecies were given, and afterward fulfilled to overflowing. We speak of what we know, and experienced. One of the most remarkable prophecies given, and also fulfilled to overflowing, was, "That these extraordinary spiritual manifestations would open, and operate at large upon the world ; that they would spring up in places where, and in manners and ways, that no mortal could foresee nor account for ; that they would confound all natural philosophy

and the wisdom of men ; and, that they would spread among all nations, and produce the most extraordinary revolutions in the affairs of men that had ever been effected since man's appearance upon earth." This prophecy is now in the process of fulfillment, and sufficiently so, to warrant the assumption that it will be amply fulfilled.

THIS CONCLUSION

may be safely reached, that in magnitude, and in results, this fourth wave will exceed all the former ones combined ; and will involve departments of human action not cognizable heretofore. And again, that the deep valleys of social debasement will be kindly elevated, and the lofty peaks of cold indifference to a brother's or sister's needs will be lowered, and more kindly sentiments will prevail among men.

THE CALL OF ABRAHAM

was Godward, and a separation from heathenism.

THE CALL FROM MOUNT SINAI

was Godward, and not to be numbered with the nations. To dwell alone — to be a blessing to humanity, and an example of freedom from the ills of heathen life.

THE CALL OF JESUS CHRIST

is to manifest to men a Divine brother and sisterhood ; to create a kingdom not of this world ; to be consecrated to doing good without money, and without price ; to manifest the beneficence of His Father.

THE CALL OF ANN CHRIST

is to manifest the care and solicitude of the Divine mother, and to show to humanity social life as it is in the heavens. To prepare the way for this consummation this wave has gone forth. Its immediate action is to impress upon millions that there is a Spirit land, peopled by disembodied men and women, to remove obstacles, and to meet materialistic negations with overwhelming affirmatives.

Before this great movement and its auxiliary forces have reached their meridian power, many of the strongholds of Satan which have afflicted humanity for ages will be crumbled into dust. The hearts of many will be touched, lifting them above the demands of mere animal desires. The sinner will be arrested in his paths, and to the moral atmosphere will be imparted a healthy integrity shedding influences down through the ages, as past Divine movements have done, thus laying a foundation for men and women "to be born again" — to be born into the Divine activities of our higher life ; to be beneficent as God is, and so be able to fill the heavens and the earth "with happy homes."

To be born of the Holy Spirit is not only within the scope of human possibilities, but it is in our own destiny to be so born — to be sinless, and to be holy — to live for others — to organize heaven upon earth or in the land of souls.

The spiritual emotions of our lower — the human animal life, organizes family relationships, individual distinctiveness, and family partialities. These give form to the civilizations of earth. It is within the

scope of man's *will*, that these civilizations be just or malignant. If malignant, then they will be kingdoms divided against themselves, as are the civilizations of to-day.

To receive the Holy Spirit as a little child, be created, and help others to be created anew, are the beginnings of heavenly wisdom. That Spirit created the Pentecostal Church — a divine brother and sisterhood. And in these "latter days" Shaker Communities. They are the products of the Holy Spirit; they can be sustained only by and through its operation.

How is it that educated men, persons of more than ordinary ability, having formed themselves into "Associations for the advancement of Social Science," go from city to city holding sessions, and after years of arduous labor, find that "Social Science" is no further advanced than when they began their labors. One reason is these men deal with material things, whereas social formations are the results of invisible spiritual forces. The scaly plates of the alligator resist the impact of the element it lives in. The more materialistic men are, the more they are exposed to resist the Holy Spirit, which comforts and leadeth into all truth — the element we are destined "to live, move, and have our being in."

IMPORTANT HISTORICAL EVENTS BEARING ON THE FOREGOING.

"I take heaven and earth to witness that I have broken the evil in pieces, and created the good; for I live, saith the Lord. By measure He hath measured the

times, and by number He hath numbered the times. And He doth not move nor stir them, until said measure is fulfilled."—Esdras.

THE COMING DISPENSATION.

The rapid succession of important events, spiritual and material, and the order of their introduction and results during the past four hundred years are truly marvelous. These events have opened the way for "The Woman clothed with the Sun" to make Her appearance.

First, we have the "Reformation," or rather "The Great Protest." Then we have the Puritan. In due time the Quaker, and by and by the Shaker.

Well, what has the Puritan done? He earned his title; he lived a better life than those around him did, and firmly maintained the *right* against cruel repressions; took possession of a new world and filled it with almost magical devices to facilitate production, and lessen toil. Opened widely all the avenues of thought, and secures freedom to all to worship God in unison with their highest ideals. And also, freedom to bring forth forms of social life, whether from spiritual impression, or from philosophic thought.

To his Home the oppressed of all nations wend their weary steps. From the Moors and Bogs, from the Rhine and the Volga they come. The Spirit of the Puritan from ocean to ocean presides over his vast domain, and gives a oneness to his mixed multitudes. The influence of His Spirit is world-wide to liberalize governments, and to elevate the lowly.

What has the Quaker done? He would not take off his hat to noble, prince or king. That was the First Declaration — "All men are equal before God." He aided the Puritan to form, and to give solidity to the Great Republic. He was the first to move to free the slave; the first to move in the Temperance Cause, and the first in modern times to practice "Non-Resistance," and to raise the Standard "Of Peace on Earth, Good Will to Men." He, in addition, did a great work. He excluded from His sphere of social life "Want and Crime." The Quaker was a divine force among men to prepare the way for the advent of the divine Man — the Shaker. The supernatural gifts of the early Friends were numerous, and very remarkable. Some of their predictions were as striking and complete, as any on record. He stands crowned with many peaceful victories.

The Shaker, what has He done? His form of social life is a complete, and ample fulfillment of the "Lord's Prayer. This of itself is enough. In addition, He quietly maintains, that there is a State of Probation beyond the grave: and that the spirits in prison can be preached to — can be helped and released. He teaches, that there is no material Hell." And that the Love of God shed abroad in the sinner's heart is all the hell which can be endured. Again He teaches, "That there cannot be any bodily resurrection. That to be clothed with the Spirit of Christ is to be Resurrected into newness of life." He has done away with Want, Crime, Panics and Labor troubles. His is the "Millennial Day." And, He keeps His Home open to all, who are willing to accept it on millennial terms.

The procedure of His life is in the line of peace and love to the neighbor. His ideas ever operate, as do the leaves of the "Tree of Life," for the healing of the nations!

The Puritan, The Quaker, The Shaker. The apex of this triangular base — Shakerism, penetrates the heavens, not only a Beacon Light to humanity but the star of its destiny. Clothed with the Sun, sublunary attractions under Her feet, She stands crowned with the stars of heaven — the Christian virtues.

HER MODE OF ASCENSION

and manner of working is, "He or She who would be great, let them be servants." To the surging millions She waves Her hand, and the Language of Her silence is "Peace be still," violence achieves no victories.

CONCLUSION — ETERNAL, CONTINUOUS LIFE.

Divine attributes inhere in man. Their unfoldment is a necessity and in the line of his destiny.

The conception and assertion of continuous life is widely supported by the nature of things. Henry George, one of the deepest analytical thinkers of our day, writing on the subject of eternal life, and considering the very brief period of man's earthly life, remarks: "Of life as we are cognizant of it, mental development can go but a little way. Mind barely begins to awake ere the bodily powers decline; yet, dimly conscious of vast fields to be explored, relations to be formed, and sympathies to be extended, when

death suddenly closes the scene." Hence, as far as animal life is involved, there is an abrupt termination to unfinished destinies. And unless there is an after life, there is a break, a failure. A vista opened to grand acquisitions, and closed by an impassable gulf.

"If mind and character extend no farther than life's short span, then there is a want of purpose in our creation and existence inconsistent with the linked harmonies of the universe."

The relationships of created things, whether in their construction or in the stupendous movements of solar systems, in the chemical forces which build up planets, or in the domains of living organisms, in their diversity of functions, and their adaptations to ends, all bear a relation to the unfoldment of thought in man.

In this our rudimental state, we ever associate our animal life, its short duration, and other limitations, with an ever expanding power within us. This unseen force is the true, the real human personality; invisible as is the personality of God. And like Him (as already stated) can manipulate inorganic elements into form, beauty and use, cause them to accomplish his designs and do his pleasure. "Let *us* make man in our own image" is not an idle myth; it is an ever present reality.

Eternal, continuous life affords opportunities to correct moral deviations, personal and social difficulties, and links together all the harmonies of creation and completely solves all human enigmas.

It has been affirmed by men of your way of thinking "That *all force is eternal.*" Life is a force, and takes

the lead in supremacy of all other forces. Can it be less than eternal?

I have the happiness to be sincerely and affectionately your friend.

DANIEL FRASER.

MOUNT LEBANON, N. Y.

Heliographing imagination.

Bridge space by sunbeams.

Use of projected reasons if not retained
to permanence

Musical & imaginary thrown across
a bottomless river to test the
opposite shore.

The Electric Light

Alcohol

ps. 61. Dynamite is substance in very loose combination
requiring but a spark to explode.

Rotunda. Two inert substances. requiring much strong
detonator to make combine to explode.

SOCIAL GATHERING

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DIALOGUE,

BETWEEN

SIX SISTERS OF THE NORTH FAMILY

OF

SHAKERS,

MT. LEBANON, COLUMBIA COUNTY, N. Y.

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DIALOGUE.

THE GOSPEL WORK — ITS PRESENT AND FUTURE INCREASE.

BY.

MARGARET PATTISON
ANN OFFORD
MARTHA ANDERSON

CHARLOTTE BYRDSALL
MELISSA SOULE
MARGARET CLEVELAND.

MARTHA.— We hail this year, 1872, as the Twelfth Celebration of our *Social Gathering*, and as the Centenary of the opening of the Gospel. In reviewing the past, from the first stages of the work to the present time, we find much that is interesting and instructive to the thoughtful and observing mind, and encouraging and hopeful to those whose aspirations are spiritually directed.

I propose to trace the onward progress of a system which, though small in its beginning, embodied the germs of scientific, moral, and spiritual knowledge, which, by culture and growth, would become wide-spread — a revelation of truth that was and is destined to shake the foundations of the old heavens and earth, and bring to perfection a plan of true harmonial development for humanity.

We who are in the enjoyment of the good that has been accumulated and conserved by the consecrated lives of those who were pioneers in the cause, with their faithful successors, can testify to the permanency and validity of those principles which constitute a solid basis for a life in which the nobler faculties and God-like attributes of mind and soul can be unfolded, and,

through the influences of increasing truth, rise to the altitudes of heavenly perfection which the Creator designed all intelligent progressive beings should occupy.

MARGARET P.—Are you not mistaken in this being the centennial year? I thought it was not until eighteen hundred and seventy-four.

MARTHA.—I referred to the revelation in England, not to the actual occurrence in America. Am I not right in the assertion?

ANN.—You are. *Mother Ann* (Lee) received a baptism from the Christ sphere in seventeen hundred and seventy, when confined in prison, on account of her advanced religious ideas. During her imprisonment she had a clear conception of the loss of mankind, and of the only means that would resurrect them into a higher life. For the space of two years, and amid great persecution, she openly bore her testimony against a generative life for Christians; then she received a revelation of the work in America; and in seventeen hundred and seventy-four, by the aid of Divine power, she, with her little band of eight souls, was enabled to leave the shores of the eastern continent, and through the guidance of the Spirit of Truth, was led to this *land of freedom* where liberty of conscience is enjoyed. “For liberty is the soul’s right to breathe; and, where it cannot take a long breath, laws are girdled too tight.”

CHAR.—What you have said is in accordance with our record. While listening to Martha’s expressed thoughts, a desire for the increase and spread of this pure Gospel was stirred anew within my heart. With her, I would turn and return the pages of this celestial work, and bring to open reflective view the increased outgrowth of Mother’s pure Gospel. We should be immortal teachers to mortals developing to external and internal glory, that nature whereon is enstamped the seal of God.

MEL.—We will note the progress of this Church, and, as we traverse the recesses of truth, strive to let the blinding scales fall from spirit eye-sight that all who see and hear may be edified and encouraged in the upbuilding and sustaining of a cause, noble in its purpose, refining in its character, and angelic and eternal in its life.

MAR. C.—What need was there of a Second appearing of

Christ, when Jesus brought forth and promulgated a system of truth which alone was sufficient for human redemption?

MAR. P.—How could he, without the aid of the Mother Spirit, bring forth a perfect system of truth that would redeem the race?

ANN.—He *could not*. He did not communicate all the truth that was revealed to him, and which governed his own life; surrounding conditions would not admit of it. He said to even his nearest companions, “I have many things to tell you, but ye are not able to bear them now; when I am gone hence I will send the Comforter,” &c. which was undoubtedly the Mother Spirit, the *esse* of love.

MEL.—Do we understand that the Christ is a direct unction from the Supreme, or from the highest order of spirits, who stand as mediatorial agents for the revelation of those exalted truths which will uplift souls from the generative life into the angelic and divine?

CHAR.—The Christ baptism came from the highest order of spirits, who are as Saviours, lights to other worlds, sons and daughters of the seventh sphere, or Heaven; the only redemptive agents and mediators between supreme goodness and souls in this and in other worlds.

MAR. C.—By other worlds, do you mean planets? It is true that scientific discovery has led to the conclusion that they are composed of material substances similar to this earth, and are inhabited by mortal beings who are adapted to their varied climates. Sir William Herschel said, “It would be no more foolish for a man to build twenty houses and only have one inhabited than it would have been for the Creator to frame myriads of worlds similar to this (and in many respects excelling it), and then have only this one little dusty ball peopled with rational, intelligent beings?” But, do you suppose *they* are fallen and need redemption’s work, as we all admit the inhabitants of this world do?

CHAR.—By other worlds, I mean the six successive spheres or worlds, preceding the seventh, and also the planets, the inhabitants of which, whether fallen or unfallen, need the influence of the same spiritual agencies to unfold in them (as natural beings) the seed buds of eternal life. As was once remarked with in-

spired power, "Mankind, whether fallen or unfallen, need the mighty power of God to resurrect them from the natural into the spiritual."

MARTHA.—It is a broad and liberal system of theology that admits such universal dissemination. A grand and lofty thought, the acme of which is the converging of all souls to one harmonious Center—Eternal Wisdom and Love, the Creative Source of the universe of mind and matter.

MAR. P.—Christ signifies *anointing*. It was this Anointing Spirit that inspired the Witnesses of former days when they prophesied of the Millennium, and uttered many truths in advance of the knowledge and life of the people. The Divine unction has also rested upon the successors of Mother Ann, spiritually qualifying them (in the order of leadership) to administer the Gospel in its power, and increase to other souls.

ANN.—Ancient philosophy taught that there was but "*one God*, the Father of all;" and its numerous deities were intermediate spirits employed as agents, for God was too pure to be approached by mortals. This ancient religion, or theology, is identical with ours, and we may consider all religions as merely progressive steps, by which the human understanding has developed itself in every time and place, and will continue to develop itself in the future.

MEL.—May we not conclude that the evident design of the "second appearing" was to reveal the *female* in Christ? Its intent also was progress, as prophesied by Isaiah: "To the order and beauty of Christ's kingdom, in the latter day there would be no end."

MAR. C.—Eternal progress! beautiful thought. No Popish or Protestant creed, or thwarting priestly power, could check its course; but, pure and simple in its unfoldings, it guided Mother and her little band to this land of freedom, to establish a Church that was too universal in its religious sentiments to find continued existence under the combined Church-and-State government of England.

MARTHA.—Then we believe that the Shaker Order holds a closer union to, and more abiding relations with, the American

Government, than does any other organized church to *its* Government?

CHAR.—We do. The effect of the American Revolution was the institution of a Republican form of Government, which entitled all to an equal right in political and religious belief. Thus America became the land of free thought and free speech, as J. M. Peebles writes: "A land where the people, conscious of their God-given rights, and cringing before no cowed priests, feel themselves 'sovereigns.'" This prepared the way for the organization of the *Shaker Church* (in America) where the unadulterated principles of Christianity were recognized and wrought out in the daily lives of its members. Hence the product of this Republican Government was the establishment of a *spiritual* Government, moving in a corresponding line with the regulations of the civil polity, yet exceeding it in purity and holiness, although the interior order will be dependent for its increase of members upon the outward order.

The progressive advance of religious ideas, the rising wave of spiritual thought, and the wide diffusion of the holy teachings and principles evolved by wisdom in the civil Government, are the fruits of this union. And, as far as republican principles are diffused and acknowledged, so far will the abstract principles of true Christianity be extended, until all shall see and own their truth and validity. The growth of freedom and progressive rights which belong to humanity are embodied in both. No sectarian creed, or fearful priestly symbol, harass the soul, or make it a subject of terror by arbitrary laws; but true liberty is ensured to all who nobly and uprightly maintain the just principles upon which these two institutions are founded.

Thus we see the civil and religious Governments advancing toward a genuine union; and the Christian Church, established upon a true foundation, will be blessed and protected by the civil Government, and they will co-operate and work harmoniously together, while the superior law in the *spiritual order* will be as a guide to the earthly order; and both, standing in relation to true principles, will toil in harmony with God's creation, in the cultivation of the soil, and the hills and dales will unite with those who work the work of God.

MAR. P.—You have clearly portrayed the relation that will exist in the future between the civil and religious Governments, when *Woman* shall not be excluded from her right to aid in purifying and sustaining the Constitution and laws of the natural order (which light is fully awarded her in the spiritual order). As this should precede and be as a light *outside*, we know the day will yet dawn when *Woman's* voice and influence will be blest by the Republic, even as it is in the Temple of Christ's Second Appearing.

ANN.—That will be a glorious day, *Margaret*; but you are rather fast; you are foretelling the joys of the future. Let us go back to the *past*, and from that rise to the *present*, then to the future, as was our intention in this conversation.

MAR. C.—Was Mother's testimony a *new* revelation, or was it a revival of the principles of the primitive Church, with an increase of spiritual life and power?

MEL.—The principles of truth vary in power and strength, according to the growth of mind; and Mother's testimony, with increased revelation, was a revival of the same principles. Thus, the standard of truth was raised higher, with an increase of self-denial.

MARTHA.—Great and truthful principles have outlived generations, traditions and corruptions, and have descended to us in the transcendent light of their heavenly origin. "All good cometh from God, the source of light and perfection." Important and elevating truths, manifested through chosen mediums and witnesses (and designed for humanity's good) through past periods, have often been misconstrued, and seemingly perverted, by coming in contact with those corrupt influences which result from man's lost condition; and, through his inability to perceive, or unwillingness to accept and apply them practically, they have for a time, been turned from a free and effective course. "But truth, although crushed to earth, shall rise again;" and, however deeply it may be buried in the *dèbris* of error, it shall be brought forth by the agency of that Almighty power, which over-rules all things, to shine untarnished in the lustre of its divine light.

MAR. P.—We must not overlook the fact, that in the formation and regulation of the Church, much suffering was endured.

Souls consecrated to truth freely gave their lives for those who should succeed them in future generations. We who are now in a greater fullness of Gospel blessings do not comprehend or realize the depths of sorrow which often overwhelmed their spirits.

MAR. C.—And in this our day, many, not appreciating that fullness of blessing, would conceive the idea of great personal disadvantages and trial. This feeling arises from a lack of consecration and devotion to Gospel communistic interests. We possess much greater strength with which to bear life's needful burdens, and carry forward a noble and glorious spiritual work, than when, in Mother's time, only *eight* souls were with her to sustain and minister the truth.

We are surrounded with Gospel relations, and number eighteen established societies (and bright spots they form in this broad *free* land of America), and, if there were in each society but one individual, true and faithful to Gospel principles, would there not be more mediums for imparting the strength of virtue and the worth of goodness, than in Mother's time?

MAR. P.—Certainly. * Can we not see from this, that the branches of the *tree of life* "whose leaves shall be for the healing of the nations," have spread, and that beneath it many souls have found a pleasant and safe retreat; thus fulfilling ancient prophecy?

ANN.—As was remarked, the testimony of Christ's Second Appearing, through the female, was a revival of primitive Christianity, with increased revelation; for that in itself was not complete. There was room left for a great increase of faith and works relating to the physical, moral, and spiritual condition of mankind. Nor did those who laid the foundation of the *Second Christian Church complete* the structure. It was not given to Mother Ann to gather the people into Gospel order; during her ministry, they were scattered abroad in valleys and on the hill-tops.

MARTHA.—Great wisdom and care were requisite on the part of those commissioned to gather the people into an organized body, to establish laws and regulations which would countenance

a progressive, physical, mental, and spiritual growth, and yet be for the protection of the Society.

MEL. — Our ideas of progress would not lead us to discard true foundational principles, but to build upon and expand them. This may be the criterion by which we can judge the worth of any progressive movement, if it does not deteriorate the pure spiritual life of the community. Many, in haste for onward advancement, would introduce reformatory ideas and changes, without regard to the time or state of preparation for receiving them, and by thus doing, would retard the progress of the work.

MAR. C.—This is but the *dawn* of the Millennium. The spiritual faith of this life leads to a consecration in all things. Self-denial opens the door of revelation. What an amount of inspirational strength actuated those who lived in their little families, to give up all for the future glory of Gospel communistic life. Self-sacrificing devotion was their inducement.

CHAR. — The past is sacred on account of the holy life and strength of Gospel parents. The beautiful and true have attended the Gospel work in its varied stages of progress. Our unprogressed conditions open wide fields of labor wherein we may toil, and, like our predecessors, gain treasures of worth to impart to others. In former times, comparatively little attention was given to physiology; but now the light of the *present* reveals many physiological errors previously adhered to, which we hope to have sufficient honesty of purpose, and firmness of mind to *leave* for something better.

MAR. P.—Greater attention is now given to *air*; for we acknowledge the fact, that we live by breathing; and the pure atmosphere is essential for this purpose. It is a satisfaction to glance at our well-ventilated dwelling, where we see space in the base-boards, and apertures over all the doors for the admission of air; while the self-acting Archimedian ventilators on the roof create a strong draft and dispose of any vitiated air that might otherwise remain in our dwelling. Even with closed doors and windows, the atmosphere is still good and wholesome.

ANN. — In addition, we can range the verdant fields for pleasure, or otherwise enjoy the sunshine and genial summer air, with no

fear or thought of persecution ; but with a calm and holy feeling of inspiring life, we can behold, with joy and a spirit of blessing, the consecrated labors of our good and worthy brethren.

MARTHA.—It is pleasant to gather the fruits of earth. They supply the place of *animal* food in a great measure ; for very little of it is now required for our table. Swine's flesh has long been abolished, with other things, in the preparation of food, such as soda, salaratus, etc. Brown bread almost supplies the place of white, while our well-cultivated gardens, golden grain fields, and thrifty fruit orchards, yield an abundant supply for physical health and comfort.

ANN.—It has been asserted that "a *vegetable* diet has a happy influence on the mind, and tends to preserve a delicacy of feeling, liveliness of imagination, and acuteness of judgment, seldom enjoyed by those who live too much on animal food." Franklin said that "a vegetable diet promoted clearness of ideas, quickness of thought, and stability of action." He spoke from experience ; for his superior reason early led him to adopt a simple style of living.

MEL.—Tobacco was formerly used to quite an extent among us, but was considered useless and injurious. Some who had formed a habit of smoking, and had not strength, of themselves, to change, were assisted by spirits from the unseen world. Their love to the truth was strong, and their desire to increase with the work of God enabled them to make the sacrifice, which proved a blessing to them individually, and to the whole body. A spirit of self-sacrifice, in regard to perverted ways and habits, is what the present generation need to possess. It should ever be our effort to simplify our needs, and curb our appetites, and thus bring ourselves to the condition of the philosopher, whose habitual prayer was, "O ye gods ! grant me to have few things, and to stand in need of none."

MAR. P.—I should be pleased to know who he was.

MARTHA.—*Apollonius*. He was born four years before Jesus of Nazareth, belonged to a wealthy Grecian family, and, though reared in the lap of affluence and ease, he early discarded all forms of luxury, donned the garb and habits of a Pythagorean philosopher, lived on fruit and vegetables, drank water only, and chose a

celibate life as being best adapted to philosophic and ethical pursuits. He was endowed with remarkable mental powers and spiritual gifts, which, combined with a well-developed and perfect *physique*, gave him a marked character. He was successful as a teacher of a rational system of morality and virtue.

MAR. C.—“The moral and intellectual status of man is grounded in the material;” hence those things which pertain to the health and perfection of the physical body, are of great importance to humanity. There can be no high spiritual life sustained here on earth, except in connection with habits of wise bodily discipline—a truth yet to be recognized by many.

CHAR.—While we view the increase of truth in the past in those particular points of which you have been speaking, we also behold the present growth in virtue and goodness. Truly those who plead for a broader platform, and complain of but little progression, are more than spiritually blind. Such evince their unfaithfulness to present light, a non-conformity to united spiritual and physical increase.

MAR. P.—There is ever a beauty and glory manifest in the Gospel work, to those who abide in its spirit of heavenly life and love. *Shakers*, or Believers, are becoming better known in the outside world; the purity of their lives is not questioned by those who are rightly informed; while their character for integrity and truth is well established, especially with the more intellectual and spiritually-minded.

ANN.—The witnesses of God in the past, fell from their rectitude, and lost their spiritual power through the friendship of the world. Through this medium, worldly attractions became strong. *We* are in danger from this source. It is an easy thing to turn light into darkness; and there is greater danger of being allured and drawn away from the true faith by the friendships of the world, than by its persecutions. But, if members fail, virtue's strong-holds are still reliable; seceders take no strength from the body; God's work remains the same, and will endure through eternal ages.

MARTHA.—Human nature is everywhere the same. In all ages it has had the same wants and aspirations, and has been subject to the same infirmities. As you remarked, a declension of mem-

bers is not a declension of *truth*; but all, if they would advance with the body, must be united and keep pace with increasing revelation. Order and harmony are sure guides.

MEL.—There is greater strength and beauty in the Temple when the weak and unreliable pass away. The cause of righteousness and self-denial never presented loftier themes for thought and practice than at present.

MAR. C.—This is a day of individual trial. The foundations of our faith are being tried. The everlasting Spirit of Goodness searches the heart, and tries the actions, to prove what principles we are actuated by.

MEL.—The world may question our integrity; and many inquire, Why cannot you live as purely, with your faith, *outside* of your community? But the Holy Spirit's call is, "Come up higher, above, away from earth." The work of to-day is to aggregate souls into a heavenly union, to form a body for honest souls to gather to; a true type of angelhood in the heavenly spheres.

ANN.—There must be an Order above and in advance of the world, to govern and regulate, or set in order those who forsake it. The spiritual is for that purpose. The present condition of society is no cause of discouragement. The future cannot be determined by the present. Like life, society grows from a principle divinely implanted; it is progressing, bringing the world and its attractions to an ultimate. It is true there is not much increase of members to our Church at present. That is because of the lack of the religious element without; yet many (by degrees) are ripening up to the Gospel work, which is the harvest; and, ere long, a revival of religious and practical truth will occur; then, "where the body of Christ is, thither will the eagles be gathered together."

MAR. P.—Our Father and Mother have prepared a home, and are now calling their children to partake of the spiritual feast of goodness and love. For there are noble minds, to-day, endowed with power, and an understanding of truth, who are disseminating the seed of Christianity, educating souls for the Gospel. For, "what *education* is for one man or woman, *revelation* is for the whole human race."

ANN.—*Margaret*, I listened almost breathless to your last sen-

tence, knowing that the original writer did not include the woman, and you are aware that it is a day of woman's rights, a subject upon which I am greatly interested ; for we know she is of more worth than to be a mere instrument of worldly pleasure. We see in our Zion-home women of strength and virtue, whose consecrated powers adorn and beautify the Temple of God.

MEL.—The acknowledgment of the Mother Spirit in Deity is one grand step toward this ultimate. All who have progressed away from old contracted theological views, can see and appreciate the true worth of *woman*.

MAR. C.—How beautiful is the social relation formed between the male and female among Believers, where the inferior passions are kept in subordination to higher law ! How true the manifestation of love in the sphere of daily duties, where the claims of both brethren and sisters are regarded with equal respect ; and, as co-workers in a noble cause, each unselfishly toils for the good of the whole.

CHAR.—This social and religious harmony is not only beneficial to us, but to mankind in general. It is seed sown that will bear fruit in the good time coming, but is sustained only through individual personal “ sacrifice of selfishness, and an expansion in the elements of universal love and true philanthropy.” While listening to your comments upon woman, I thought how beautifully Eldress Antoinette was inspired (in “ Past, Present, and Future ”) to speak of the elevation of *woman* from physical, moral, and spiritual servitude. I know such truths will rest with weight upon minds who are exercised in this direction.

ANN.—I read and *re-read* the article with pleasure. Such truthful expressions are like sunny rays of hope illuminating the future. The love and union formed by kindred souls, who have commenced the work of regeneration, by being baptised into purity of heart and life, is the strongest of all bonds with which to hold soul to soul. It is unchanging through all conditions, and incites to constancy and truthfulness one with another. We intuitively repose confidence in a relation thus formed, as when we pray we instinctively direct our intercessions to God ; there our confidence is placed. On the same principle we rely upon our faithful brethren and sisters, and trust their fidelity.

MAR. P.—This is the advantage which is only to be derived from a *spiritual* communistic life. We see verified, in our association, the saying of Jesus, “Think not of the morrow, what ye shall eat, drink, or wear,” because, in our associated capacity, there are many who are interested in bearing the burdens of life; and the orderly arrangement of spiritual and temporal leaders is a great blessing; it relieves us of much anxious care and thought respecting food, clothing and other things necessary for physical comfort and support. And, by first seeking the *spiritual* part (the righteousness of Christ’s kingdom), all other needful things are added.

MARTHA.—Henry Vincent remarked that “Christianity levels all distinctions, save goodness; it is the grand elevator of the human race!” And, we might add, where its true spirit is maintained, it dignifies toil, and transforms what is commonly deemed the drudgery of life into pleasant occupation, where *right*—not *might*—is the rule; because labor is equalized according to qualification of membership, and ability to perform it.

MAR. C.—Persons who visit our communities, not comprehending the true principles upon which the Institution is based, often inquire as to the number of hours we labor; but we are not, for sordid interest, toiling with *restriction*. Duty is pleasant to us, we are in our own home; when more is to be done, then gladly we give more effort; when not so much, then less is required. We are not under task-masters, but are influenced by love and mutual friendship to one another, devoting our strength for the good of a noble and glorious cause.

MEL.—One, speaking of consecrated toil, said, “Prefer duty to diversion. He who is false to present duty, breaks a thread in the loom, and will find the flaws when he has forgotten the cause.”

CHAR.—Order and discipline are the guardians of our *home*. If irksome to some, it is because they are not in the life and spirit which pervade *it*. Some are baptised into a gospel of ideas, but not into the Gospel of Love, which will produce practical works; they receive faith intellectually, while their souls are untouched by the living inspiration and consecration which permeate the body of Christ.

ANN. — The more *practical* religion is, the better I like it. It is effectual for good, when it is carried into all the essential duties of life, instigating the spirit of industry, in making good roads, constructing fences, cultivating the soil properly, preparing of food, clothing, &c., such as Christians can use and not abuse, marking all our labor with neatness, thoroughness and order. Here is a large field for useful thought. In this we find the most effective poetry,—"a poem from the fingers' ends," and beautiful pictures to look upon; and "a picture is a poem without words."

MAR. P. — When I came among Believers, I admired the order and practical utility of external things. This I perceived was the result of an interior spiritual life; and, in the ardor of my soul, I thanked God that I had found a people who were not stereotyped in their religious belief; but who, in the progress of spirituality, could change their theological views.

MAR. C. — Then, a distinction is made between theology and religion?

MEL. — *Certainly*. Theology is but the science of religion, while religion is the germ of eternal life, which may be found in every human heart. Henry Ward Beecher says, "The way to begin a Christian life is not to study theology. Piety before theology. Right living will produce right thinking."

MAR. C. — The cultivation of this germ has produced the increase of the past and present. And, in the liberal exercise of our faith, we are unbiased by worldly conservatism, believing that this Church will eventually be the receptacle of all that is good, whether it be from Judaism, Catholicism, Protestantism, or Mahometanism; for we claim that all sects contain some truth.

ANN. — It will also be the conservatory of science; for all truth centers in God.

MEL. — Our minds should be open to the acceptance of scientific truth; although it should come in contact with preconceived ideas, grounded in the mind, and forming a stronghold of individual experience. Our theology should correspond with science, or it is liable to be overthrown. It is a day of reason and investigation; the foundation of all systems is being tested.

MARTHA. — I rejoice that the time is approaching when the

voice of *woman* will be heard in governmental affairs ; when she shall help to enact laws that will bind Justice and Love in one inseparable band ; uplifting her sex from the thralldom of sensual and sexual sinfulness, into the untrammelled freedom of personal rights and privileges, such as *man* enjoys. Then shall a purer and more refining influence pervade the council-halls of the nation, and a new epoch in civil history will hold a corresponding relation to the spiritual order under which we exist.

MAR. C. — The Spirit of Divine Wisdom which regulated this infant Church, stands as a balance between reformation and conservatism ; and, from the growth of the *past*, we may judge of a greater increase in the *future*. “As souls advance, their ideas expand. Progress is an eternal law. The ideal beckoning the real to come up higher, there will ever be loftier, diviner altitudes to ascend.”

CHAR. — The angelic voice of *Truth* has rolled in majesty through all periods. The laws of improvement bear each tone higher and still higher up the scale of holiness. The music of the sinless Angel of Love shall echo over hill and dale, over sea and land, until, in its glorious chorus, all nations shall blend, and the home of Virtue and Truth, that is increasing, shall begin its life in all, while the altar of holy resurrection shall be lighted in grandeur, with hallowed and varied offerings of souls from every clime. No longer will one toil in pain while another revels in luxury ; for the soil and fruitage of earth shall be free, while over the homes of all will hover the heavenly dove of Peace.

MAR. P. — True LOVE principles, gleaming in their divinity far and wide, will vitalize and draw many souls to Zion, where they will be planted as trees by the sides of living waters, growing in strength and beauty until they become as cedars of Lebanon. Then will they joyfully sing the “Song of the Lamb” with those who stand upon Mount Zion.

MARTHA. —

Joy we feel in thus reviewing

What the march of Truth has wrought,

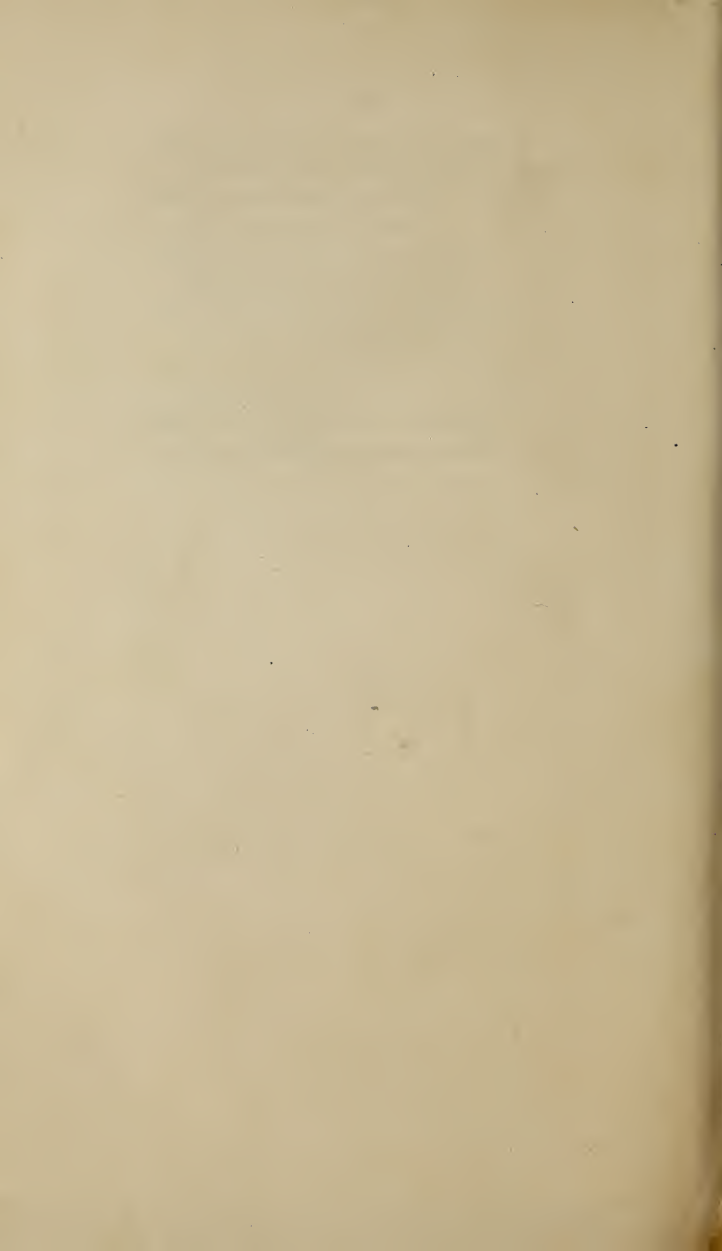
And, while present light pursuing,

Claim the strength through increase brought.

Hopes for future bright are glowing,
Love with wisdom interblends,
Seed celestial they are sowing
Of a life that never ends.

Faith, endow'd with gift immortal,
Lifts the veil from spirit sight,
Ope's the gates to love's bright portal,
Leads the soul in Wisdom's light ;

Pierces through the mists of morning,
And discloses to our view
Grace and Truth the home adorning,
Where all things are form'd anew



TREATISE ON SHAKER THEOLOGY,

By ELDER F. W. EVANS,

Of Mount Lebanon, Columbia County, N. Y.

Calvin Green Pronounces the Work well done — Encouraging
Words from Elder William — What a Letter Reveals.

Our sources of the knowledge of gospel faith and doctrines are, first, revelation; second, the records of revelation — the scriptures; and third, facts — the subject matter of revelation and of its records.

2. Adam, when in Eden, was in the midst of an external world of facts, of which he was the observer, exponent and interpreter. He also soon found that he was intimately connected with an interior (or invisible) world of facts, equally as real and substantial as those of the external. That interior world contained its own observers and exponents of its facts.

3. These were Adam's derivative creators, and interpreting agents and instructors, who revealed to him and his posterity a knowledge of the facts of their world and their significance to the race of mankind upon earth.

4. Adam and his immediate descendants possessed no scriptures. During the first dispensation, observation and revelation were the basis of their enacted laws and of their principles of action. The external and internal worlds, and man's civil and religious sys-

tems formed from, and in reference to those worlds, constituted the first heaven and the first earth.

5. There were fixed constitutional laws in man, and in the worlds of which he was the offspring, that could not be infringed with impunity; "Dying, thou shalt begin and continue to die," was the penalty of their violation.

6. The free agency of man, in either good or evil, in the first dispensation, was limited to the natural and spiritual worlds in which it operated. The boundaries could not be passed by man in his normal condition.

7. An historian records past facts; a prophet, future facts. The latter was thus formed: An angel from the second heaven (the one above that in which the man lived) descended to and opened the interior of a man or woman, and then communicated to him or her those things that already existed (in an embryo state) in that heaven; which things would be incarnated on earth, in that or some succeeding dispensation.

8. To the angel such things were equally matters of fact as were those recorded by the historian to man. Man, for evil, could not ascend above the stars (lights), or sons of God, in his own heaven.

9. The first three heavens were the creative or generative heavens, from whence the propagation and increase of the human race primarily proceeded. The rulers in those heavens had the especial charge of the process of creative generation, in the order of election, or line of the Messiahs and prophets pertaining to each dispensation.

10. It should be understood that the creation of man was not completed, but only begun, in Adam; and that

creation continued to progress, conjoined to propagation, until it culminated in the man, Jesus, and then in the woman, Ann Lee.

11. The fulness of the first dispensation was attained through the line of righteous souls, ending in Abraham, who walked in the truth, and possessed a heart devoted to the service of God. To him the second heaven was opened; and a messenger from thence, who had superintended Abraham's creative generation (as the angel Gabriel did that of Jesus) saluted him, and became his guardian spirit—to him, God. This spirit anointed or baptized him into the second heaven; and thus Abraham became the Lord's Christ, or Messiah, of the second dispensation. And, through obedience, he began to create a new heaven and a new earth, wherein dwelt the righteousness of the second dispensation.

12. The faith of Abraham evidently was not in any records of Scriptures of the first dispensation. But his trust, his faith and his dependence were placed primarily in the revelations to him from the second heaven, through that spiritual being who had charge of him, whom he called God.

13. Moses was his descendant and successor; and he was ministered unto from the same source, and by the same spirit; he walked by the same rule and minded the same authority. His quotations from and reference to Scriptures of the preceding dispensation are few indeed. But the record of his own deductions and laws, drawn from the two worlds of facts, by observation and revelation (including the Scripture records) are somewhat extensive; and to them men

ought to pay far more practical respect than they now do, especially those who claim to be religious.

14. From that period, those who came into the second dispensation exercised their free agency therein. They could only obey the laws of the second heaven and earth, and be blessed by them; or, by violating them, they could corrupt themselves. But they could not go beyond their own order, to pervert or defile the third heaven; that was beyond their reach and power, and beyond the influences of the fall; and could only be entered through obedience to its truths, and by fulfilling the laws of the two preceding heavens and earths.

15. Jesus came of the line of the righteous of the second dispensation, as Abraham did of the first: and, like him, was perfected in his order, as a natural earthly man—the finished scholar of the Mosaic schoolmaster. At his birth, he possessed a good physical organization, his creative generation having been superinduced by the angels of the third heaven.

16. These were they who, at his birth, sang glory to God, good will and peace to man. They also attended to his education, from his childhood upwards; even as did the angels of the first heaven—Adam's creators—educate *him*. Yet they infringed not his free agency. At the age of thirty, he had attained to the full measure of a perfect Jew; and he also became a prophet, and was continually inspired by the angels of his own heaven—the third. This prepared him to be reached by an angel of the fourth heaven.

17. And when the spirit of Elias, through John the Baptist, came preaching repentance unto Moses, and

the people came confessing their sins *committed under the law and against it*; which sins had excluded them from the camp, and John baptized them into it again, among the rest came Jesus, to open his mind and confess to John; and John found that Jesus had kept the law as neither himself nor any of the people had done. For, as no one of them could convict him of wilful sin, so neither could John, who then affirmed that Jesus, rather than himself, was the most proper person to be priest, to hear confession and do the baptizing.

18. An angel from the fourth heaven immediately descended upon Jesus, anointed him with the oil of gladness above his fellows, and begat him into that heaven, which was a "heaven of heavens," as the great jubilee was a sabbath of sabbaths.

19. The first effect of the ministrations from this new fountain of truth was, to teach Jesus that, inasmuch as he had hitherto kept himself from all fleshy defilements, which were condemned by Moses, he must now take up his cross *daily* against the generative life of nature itself, in even its most innocent and lamblike state. He was taught that, from the beginning, it had been destined to be "slain from the foundation of the world," and that, as he had been faithful in resisting the temptations arising from the cravings of the fallen nature he inherited (on his mother's side) from Adam (though, in the line of the Messiahs, the least perverted of the human family), he must thenceforth resist unto death the temptations, drawings and attractions of the earthly generative sexual nature, which, by virtue of his manhood, he possessed, and which he had inherited incorrupt on his paternal side.

20. The end — the harvest, then commenced in him; and the lust of generation would be effectually destroyed; for the life of generation itself, and the life of the generative relation of the sexes, were to be slain — destroyed and burnt up by the fire of the fourth heaven.

21. Jesus was the only individual in that day who was begotten by a spirit of the fourth (the Christ) or resurrection heaven; and he continued his travail until he was born thereinto; and there he remained, isolated and alone, from the human race. This was that “far country” that the king, in the parable, went to. This was “the heaven” which the apostle said must receive him, “until the restitution of all things that God had spoken by the mouth of all his holy prophets since the world began;” that is, until the second appearing of Christ: which of necessity must be the time of the begetting (and travail for the new birth) of a female, as this alone would prepare a helpmeet, a bride, that the marriage of the Lamb might be consummated.

22. This female the earth produced under the action and guidance of the same third-heaven angels that brought forth Jesus. They now operated, not upon the physical elements merely, as in the case of Jesus, but upon the moral, the intellectual and the spiritual; and in an especial manner in the line of the witnesses.

23. The Jews betrothed children as soon as they were born; but marriage itself was not consummated until the parties were of suitable age.

24. One important principle of interpreting Scripture is this: Those travelling in the third dispensation,

and its heaven and earth, which are still generative, could not know or see, or even prophecy, except "only in part," of the things pertaining to the fourth dispensation and its heaven.

25. The duality of God; the existence, nature and duality of Christ; the plurality of churches, and of Holy Spirits—the anointing—from them; together with the all-important subject of a spiritual parentage, and the begetting and travail toward the new birth into the fourth heaven, or resurrection state, were, to the apostles, and all other Jewish Christians, as to Nicodemus, an incomprehensible mystery, which they, as Christianized, generative men and women, could not understand; as by themselves was fully and freely acknowledged, saying "It doth not yet appear what we shall be."

26. But when, under the influence of the angels of the third heaven, the earth had brought forth a woman, who fulfilled the righteousness on the third dispensation, Jesus returned, accompanied by his spiritual parents, the true Christ; and, through their conjoined ministrations, Ann was enabled to "make herself ready" for the final marriage, or rather betrothment of the Lamb and Bride.

27. The seventh trumpet had sounded, and "the mystery of God was finished," by the revelation of the fourth dispensation itself, and not by the Bible, the mere record of the three preceding generative dispensations, under which none were children of the kingdom any further than "by adoption," being simply under the promise that "when Jesus should appear, they should see him as he is, and be like him."

28. The Scripture records may be divided into three parts:

First. The abstract truths, or higher law — as, perfect love to God and man, the moral precepts, etc.

Second. The types and symbols, and prophecies of coming events.

Third. The statutes and laws of expediency, which were “not good;” the lower law, by which they should always “not live.”

29. This was added because of transgression, and was a descent, or adaptation of truth to the “hardness of their hearts.” The penalties, sacrifices, washings and carnal ordinances were of this latter class. This additional law comes to an end with all who can say, “Lo, I come to do thy will, O God.” By which will the original law itself was fulfilled; and the old heaven and earth will pass away before that law will come to an end.

30. Unless premises, as a basis to reason from, be agreed upon, and some general principles by which to interpret the Scriptures be laid down, I do not see that a oneness can be arrived at. If two men enter into an argument, and quote the Scriptures, should one believe them to be the Word of God — infallible; the other, that they are merely the word of man; their quotations might be as endless as the Jewish genealogies, and equally as unprofitable.

31. I do not perceive why Jesus and his apostles should not, in their teaching, have been confined exclusively to the records of the Jewish church, upon the same principle that we are to be compelled to find all the light, the doctrines, and the complete system of

the fourth dispensation in the records of the first Christian church; and so entirely ignore the revelation of the dispensation itself. But it is undeniable that each preceding dispensation brought forth its own revelations, and formed a Scripture record of them.

32. As Jesus and his apostles stood superior to Moses, saying, Moses said thus and so; but I say unto you, *not* so; so do those who stand in the gift of this second Christian church, possess the same authority over all past dispensations, to correct their errors, and to dispense with their laws of expediency, and to explain their parables and dark sayings.

33. The Scriptures are valuable in their place and order; out of it, they "kill," and quench the spirit.

34. Truth is older than the hills. What Jesus uttered was not true because he said it; but, because it was true, he uttered it.

35. Should we not, in reading the Scriptures, seek to know why such and such things are stated by the writers? If we have "life in ourselves," the law and principle will be "in our hearts," as it was in theirs; and we shall know the thing whereof we affirm, from that ground, and not from the Scriptures alone.

36. When the apostles teach me respecting the truths of their church and order, I am all respect; but when I come to our own church and order, to me, Jesus Christ alone is authority. I do not look to Paul for a clear understanding of the cherubim, of which he tells us he could "not speak particularly." The duality of God, who and what was Christ, his powers, office, order, and his relation to Jesus, were matters entirely beyond his travail and dispensation.

37. As the time had not arrived for the influx from the resurrection heaven to go forth, except to Jesus, no one else could possibly understand the things pertaining to them.

38. The Holy Spirit that ministered to Mary and the Apostles was from the third heaven only; how, then, could they comprehend the distinction between Jesus and the spirit who ministered to him?—when that spirit would not again be fully revealed to any human being until nearly 1,800 years afterward; at which time, the mother spirit in Deity, and the pre-existence of Christ and his dual order, would both be declared together, by a suitable and appropriate witness—a woman. “For only a part of God, and a part of Christ, were facts to the primitive church.”

39. I suppose that, in the early ages, men, by nature,—the things that were made—knew the order of the godhead: but sin caused them to become gross, so that they held the truth in unrighteousness, and formed sensual ideas of the great supreme; that was idolatry. To destroy this, it was necessary to take from man a knowledge of the personality and order of God, and a law was passed, or given, through Abraham, prohibiting the formation of any likeness or image of the Divine Being. They must not, even in their minds, form any image; nor were they allowed to mention the name of God except under certain restrictions. The children of Israel were thus saved from idolatry, by being kept in ignorance of the dual order of God.

40. In the kingdom of Antichrist, the same result has been attained through the Trinity idea of three males. They have done good service as a cloak to

cover the dual order of God until such time as men could receive and retain it in purity.

41. As male and female in the natural man, Adam is a type of the duality of the "quickenings spirit—" Christ—so is the pre-existence and duality of Christ a stepping-stone to a proper conception of our eternal heavenly father and mother.

42. It is agreed by all that *Messiah* and *Christ* meant the *Anointed One*, and that the Jews did receive predictions respecting him, and formed their conceptions of him, according to their natural state. They expected he would be a prophet like unto Moses.

43. Jesus did come and inaugurate the third dispensation, as Abraham had done the second. And as Abraham had been ministered to by the second heaven angels, so was Jesus ministered to by those of the third heavens; and under their guardianship he was perfected as a Jew. Now comes the question. How is he (Jesus) a Jew, to become the Messiah, the Christ, the Anointed?

44. We, standing in the revelation of the fourth dispensation, answer—Jesus, having the unction of the fourth or Christ heaven poured upon him without measure, by his guardian Christ Spirit (who anointed him at his baptism by John) became the Messiah, the Christ (or anointed) to us, as to Abraham his ministering spirit was God.

45. Melchisedek, who met Abraham, and anointed or blessed him, and from whom he received tithes, was a type of the primitive Christ, who anointed Jesus.

46. All those passages of the Scriptures of the second dispensation, that speak so positively of the then

ruling spirit being God, the Almighty, the great I Am, specifying all the characteristics of a primary Creator, are explained by Elder William Leonard, on the general principle that it was a representative spirit; but that Abraham, Moses, etc., did not see the God that was back of and beyond the God of Israel; but they saw that, to them, he exercised all the authority and possessed all the power of the great Supreme. So that they would have felt quite as much outraged, on being informed that Israel's God was not the primitive God, as the Samaritan woman, or Peter, or the third heaven angels, who presided at the birth of Jesus, would have been indignantly surprised at being told that Jesus was not the primitive Divine Christ.

47. It is highly probable that the Christ who anointed Jesus had himself been anointed by others above him.

48. The simple fact then, as I understand it, is, that the first was a god, but not the primitive God, and that Jesus, to us, is the Christ, or the Anointed, which He could not have been had there been no primitive Christ to anoint Him.

49. Paul, in the latter day of his travail, declared that "though he had known Christ (or Jesus) after the flesh, yet now henceforth knew he him no more" in that way. He began to be more spiritual. And it may be that, long ere this time, Abraham has seen beyond his former god.

50. "The angels (of the fourth heaven) are the reapers," who are to go forth at the "end of the world." One of them visited Jesus. But in the second appearing, there would be a general influx of those holy

reaping angels, to cut men from the earth, and to administer the resurrection power. "But unto the angels" (of the first, second and third heavens) hath he not put in subjection the world whereof we speak"—the Christ world? On the contrary, the children of the resurrection would "judge angels," that is, the generative angels, by preaching to them the things pertaining to the Gospel; which things even "the angels desire to look into."

51. Jesus is made so much "better than the angels," that they came at his birth, and "worshipped" him. These could not have been of the same order of angels as those who came and ministered unto him." It appears to me that they are the angels who will minister the work of judgment and conviction in the coming religious revivals; and therefore there will then be something more radical—a testimony against all "fleshly lusts, which war against the soul."

52. Jesus alluded to these pure angels, when he said: "Hereafter ye shall see the angels of God ascending and descending upon the Son of Man"—upon those who should "stand with the Lamb on Mount Zion," in virgin purity.

53. Of John the Baptist, Jesus said: "If ye will receive it, this is Elias that was to come." Elias lived under the second dispensation; but, as a prophet, he was inspired by angels from the third heaven; and the same ministered unto John.

54. Ann, as had been Jesus, was ministered to by angels from the fourth heaven; being their first and second appearing upon earth.

55. Do any of us believe that John the Baptist was Elias? Not at all. Now, when we put the man Jesus for the spirit of Christ, who inspired him, and yet deny that John was really either Elias, or the spirit who inspired him, notwithstanding the plainest declaration of Jesus himself that John was Elias, do we not "strain at the gnat and swallow the camel" at one gulp?

56. When Peter says of Jesus, "Thou art the Christ," it is by some deemed conclusive that the man Jesus is the very Christ. But when this same Christ tells Peter that he will build his church upon him, we are coolly informed that Jesus did not mean the man Peter, but that spirit which inspired him; as in the instance where he calls Peter Satan, he did not mean that for Peter, but for the evil spirit.

57. But, good friends, I think that if Peter did imagine that Jesus was the primitive Christ, he was as much mistaken as were those who thought John was Elias; or that Peter was to be (as the Roman Catholic church holds) the foundation of the Christian church.

58. I have no objection to the Apostles, and all those of *past* dispensations, calling Jesus the Christ, for so he was to them. But I deny that they are any more the rightful teachers and instructors of the second Christian church, than were the disciples of Moses their rightful teachers and instructors.

59. I earnestly contend for the revelation and gift of our own church and dispensation, as being more worthy of our confidence than are all the Bibles and books in existence.

Yea, more than that, I claim that the truths of the present revelation are far better sustained by Scripture

records, than are any errors which we may have imbibed.

60. Antichristian enslavement and subordination to the "letter," kills and creates discrepancies and contrariety of sentiment on doctrinal matters.

61. It cannot be expected that, as a people, we have had sufficient time to travel entirely away from Bibles and creeds and commentaries, and the opposite extreme, infidelism. But I believe that, ere long, another degree of the Gospel will open; and that a fire will be kindled in Zion and a furnace in Jerusalem, that will consume error, and cause the watchmen to "see eye to eye."

62. The debris of the past degree obstructs and prevents new openings of Gospel truth, which ministering spirits are laden with. They are waiting for an entrance into the hearts of the children of the Most High. What can they do *without*, until those *within* are imbued with the truths they are commissioned to dispense?

63. But, to return from this dreaming, it surprises me to see writings that were addressed to the poor Gentiles, who had to be fed with milk, because they could not bear meat (the truth), quoted as infallible authority upon doctrinal matters pertaining to the Millennial church.

64. The foundation of anti-Christ is the letter — the record. Jesus Christ was the true church. The apostles were the foundation of the Jewish Christian church; Peter, of the Gentile Christian church; Constantine, of the Roman Catholic church; Luther and Calvin, of the Protestant churches. Each of them one degree

below the other; till we come down to the largely adulterated Christianity of the Chinese rebels.

65. The foundation of the Christian church, in Jesus, and also in Ann, was Christ revealed in them; a living revelation, that opened an entrance, and gave access to the resurrection heaven, from whence the reaping angels descend and ascend continually upon its true members.

66. The Apostle Paul, writing to the Ephesians, speaks to them on this wise: "Ye have heard of the dispensation of the grace of God, which is given me to you-ward; how that, by revelation (not by the Scriptures) he made known unto me the mystery * * * which in other ages was not made known unto the sons of men, as it is now revealed unto his holy Apostles and Prophets by his spirit."

67. Paul further says: "We speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world, unto our glory." Again: "Eye hath not" (hitherto) "seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his spirit; for the spirit searcheth all things, yea, even the deep things of God."

Calvin Green says: "I have attentively read your 'Treatise,' and I think it is well done, although much more might be said; but perhaps it is sufficient."

Elder William Leonard says: "That 'Treatise,' Br. Frederick, is the greatest god-send I ever received in time on questions. It is a day of questions in Zion

and out of it. * * * By myself, alone, I laughed aloud when I comprehended the drift of the treatise and especially Elder Richard's note appended. * * * Other than my own thoughts have been bursting in uninvited to my understanding till I wrote them along at leisure, but they look like a body without a soul. This treatise puts a soul into them and will enable me to stand them on their feet; and I hope to make them walk to you through the United States mail."

NOTE.

"The letter written by the church at New Lebanon to the West, at the time of the publication of "Christ's Second Appearing," has been recently found. In this it is proved that the first church did always believe that Christ was pre-existent, and independent of Jesus. All doctrinal troubles have arisen from the fact that the true doctrines of the church were not contained in the books issued by the church. This arose from the circumstance that the office of publication was too distant from the Central church to admit of a revision by its leading authority. I knew, from our former ministry, such to be the case; but now it is demonstrated, by the finding of the original documents which refer to the church correspondence at that time.

RICHARD BUSHNELL.

broom brush into brooms; were the originators of the broom business. This was at Watervliet, N. Y. The first buzz saw was manufactured by the Shakers both at Harvard, Mass., and at New Lebanon, N. Y. And the first saw of this kind is now on exhibition in the Geological buildings at Albany, N. Y. The Shakers first invented and used the planing and matching machine for dressing flooring and ceiling lumber; this was at New Lebanon. The Shakers at New Lebanon, N. Y., were the first inventors and manufacturers of cut nails; they were cut and headed by hand. The first machine for cutting and bending machine card teeth, and punching the leather for setting, was invented and used at New Lebanon, N. Y.; and for years they had a monopoly of all the foregoing business and trades. Metallic pens were first invented and used, and sold in market, by the Shakers at Watervliet, N. Y.; they were made of brass and silver.

Females perform all household duties of the kitchen and laundry; do most of the tailoring for males and make dresses for females. They carry on some branches of sale business, and aid in the gathering, preparing and preserving of fruits and vegetables for market; do a large portion of preparing medicines for market, etc. Some families carry on shirt making, others the upholstery business, for sales. In Shaker families, all members, whatever their calling, when health will permit, engage in some kind of manual labor, adapted to abilities and official capacities. No hired house servants are employed for the purpose of relieving members of servitude they are able and have time to perform, and thus afford leisure for dress-parade, pride or amusement. All hirelings, of either sex, are simply to aid the members, wherein their own health and strength are deficient for society duties, not to relieve the members of manual labor.

REGIMEN OF THE SHAKERS.

More than sixty years since, Shakers, unitedly, in all their several societies, entirely abandoned the use of all distilled liquors as a beverage, using only a trifle in medicines; in some instances families of from sixty to eighty persons not using two gallons in a year, for all purposes

combined. About forty years ago they unitedly abandoned the use of fermented liquors as a beverage, except as prescribed for occasional use by physicians. Also entirely abandoned the use of swine's flesh as food, for health's sake; and now have but a small fractional part of the fevers and impure blood sores as formerly suffered by society. Tobacco is almost wholly abandoned, not one in five hundred persons in Shakers' societies now smokes or takes snuff, and we think not one in 200 chews the filthy weed; it is now mostly relegated to the pit to kill sheep ticks, and we have an earnest testimony against its use for dissipation. The health of Shakers' societies bespeaks the value of *these* sacrifices—together with the practice of living a strictly virgin—celibate life. The *average* duration of life in all our Shaker societies embracing a period of over eighty, and in some societies over one hundred years, being fifty-seven and one-third years in a population of 4,420 persons. None of the families are strictly, and absolutely speaking, vegetarian, though some closely approximate it; and many of them do not use one-half the meat and grease used in former years.

COMMUNISM AND CONSECRATION OF PROPERTY.

The proper order of Shaker Communities is that of the kingdom of heaven—Christ's kingdom established on earth. This kingdom decrees the abolition of all selfish interests; for the whole life, labor and treasure are consecrated to God! "No man can come *fully* into *this* kingdom keeping back a part of his possessions. All who *fully* and *truly* come into it, must bring and lay at its doors their very all. This drives into exile the unrighteous mammon and all his seed."

"When a man has traveled to that state of consecration that his individual interests are merged in the divine interests, and his purposes in the divine purposes, his individual labors will be merged in the labors of Christ's kingdom. Christ came to establish a heavenly community; to make an utter end of individual, selfish property. The time is coming, with every soul, when they shall become so enlightened as to feel that their individual, selfish property is a hindrance to their union with

the true church of God ; the fountain of their soul life ! ” Well, what is received as a recompense for the sacrifice of this selfish store ? “ All the treasures of Christ’s kingdom ; not merely an hundred fold, but amicably settled, an infinite substance, so to speak, for it is the treasury of the kingdom of God opened,” even as presented in the parable of the “ prodigal son,” the just and charitable father, in reply to the murmurings of the *loyal* son, says to him, “ Son, thou art ever with me, and all I have is thine.” And, to the repentant prodigal, “ Come in and share the feast.”

THE POLITY OF SHAKER COMMUNISM.

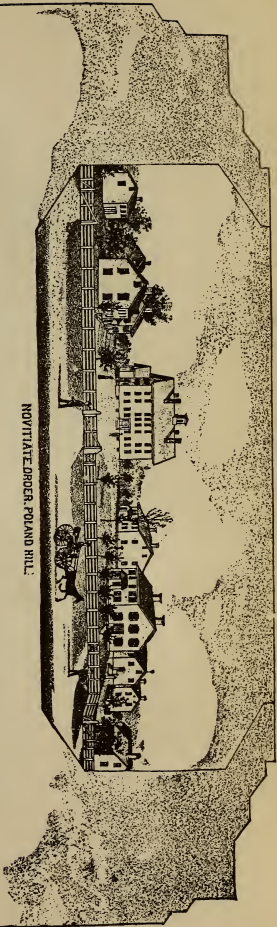
The Shaker institution being, as its subjects believe, *the kingdom of Christ’s second appearing upon earth*, is not, therefore, a *democracy*, it is a *theocracy*. Its leaders are nominated by the ministry, who are the first leading authority of the Shakers’ society, and in union with the covenant keeping members are *appointed* to office. They are *not* elected by majority votes of members. They are not considered infallible oracles, but for the time, the occasion and the locality, the most appropriate. The ORDER of the leading and governmental authority is an infallible institution, and in all cases where ministers and elders are governed in their ministrations by the Christ spirit which constitutes this order, they are the oracles of God ; an authority that may not be impugned. The true administration of this authority is not the administration of man or woman, in the selfhood of mere human capacity, but godliness through man and woman, each sex in its own order, but a *united twain*, thus, in the Christ character, making *one perfect new man*. In this Christ order there is neither male nor female, in the fleshly generative sense. In the true order of all Shaker institutions both sexes have equal rights.

The Rev. James Martineau, of England, in his *Ethics of Christianity*, considered the whole conception of the consecrated communal, moral and religious system of Jesus and his disciples as a *mistaken* idea, and not adapted to any consistent method of human progress in *this world* ; because its fruitage ultimates in an utter end of the worldly order and provisions of life ; its marital institutions, gen-

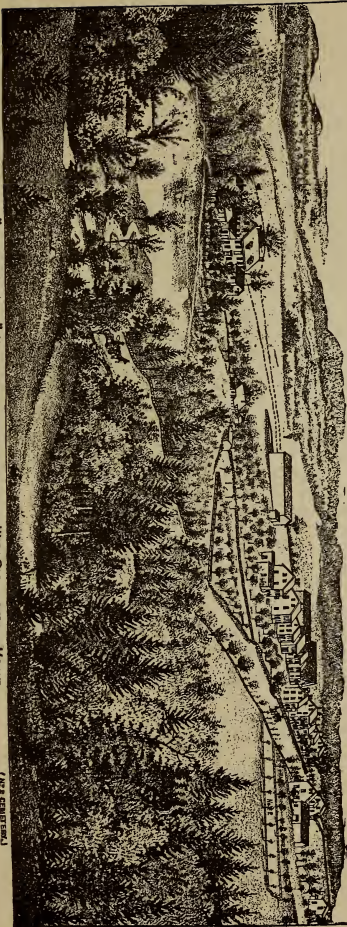
eration, selfish property, and provisions for this world's pleasures and perpetuity, at the expense or neglect of spiritual wealth, and culture of heavenly graces. And it would seem that the professedly religious and Christian multitudes had linked hearts and blinded eyes with the heathen population of the earth, in the same mistaken notion ; that is, that the greatest aim and end of life is to perpetuate and please the animal senses, and make the provisions for worldly comforts and selfish gains of transcendent importance ; forgetting that though Christ's kingdom is to be established *in* this world, it *cannot* possibly be *of* and made conformable to the selfish and narrow aims and ends of a mere worldly life. Materialistic transcendentalism has placed Christian asceticism on the same plane with heathen asceticism ; as though the Christian who denies himself of all those sinful pleasures that darken the soul and deaden the spirit, that he may be a ministering angel of truth, love and mercy to souls for salvation, was moved by no higher motive than the Hindoo, who casts his body under the wheels of juggernaut, or the Fakir who lacerates his flesh with hooks and skewers.

Some so-called liberalists and materialists of our day would appear to consider all self denials of the animal appetites and worldly passions as the fanaticism of an unbalanced mind, and as unnecessary and inconsistent adjuncts to the Christian religion. But, to divorce Christian asceticism from a Christian profession, is like divorcing beauty and aroma from flowers, or flavor and nutrition from fruits. It would dissipate the strength of its spiritual wine, dry up its healing fountains of salvation, and shrivel its graceful, moral and spiritual form into the wretched skeleton of a lecherous, dissipated, worldly dyspeptic in character.

Principles and practices of life *opposed* to those of the world, *must necessarily, by the world*, be judged as fanaticism and foolishness. But when professional Christianity conforms to the world, it then becomes shorn of the Christian character and power ; its Sampson strength for salvation has perished like a Delilah's fool ! Its sentimentalism and philosophy have become empty verbiage, and its profession a mere whitewashed statue to mark its sepulchre.



NOVITATE ORDER, POLAND HILL:



"SHAKER VILLAGE," VIEW FROM THE NORTH WEST GLOUCESTER, MAINE.

WORSHIP MEETINGS

Are attended by both sexes and all ages, in one hall, at the same time. The worship consists in songs of praise and thanksgiving, and those expressing sentiments prompting to Christian life and duty; exhortations, prayers and bodily exercises in marches, orderly dances in circles and ranks, and sometimes promiscuously, each sex grouped apart. Special meetings are held for religious and miscellaneous readings; singing meetings, and once or twice a week for social converse, called "union meetings"—both sexes in small groups, for conversation on ordinary topics of the times, at pleasure, modesty and purity being required. Some people suppose the opposite sexes among the Shakers never commune together; this is simply preposterous! While Shakers live, absolutely, pure virgin lives, no people in the world enjoy such a range of freedom, in the social sense, between the sexes; but it is required to be free from all that would tend to fleshly affections and actions. The power thus to live, in virgin purity and innocence, is found in the conviction that a spotless, virgin, angelic life is the order of the kingdom of Christ, and is higher, better, happier than a sensual, worldly life. Add to this, protective by-laws, which all are in honor bound to keep, thus: "One brother and one sister not allowed to work together, walk out, or ride out together alone; nor hold lengthy conversations together, alone." "Males and females not allowed to touch each other unnecessarily, nor to hold secret correspondence." "Males and females not allowed to room together." Shakers are anti-Mormon, anti-Oneidian, and anti-Nicholatian, in faith and practice, as becomes the true followers of Christ. They do not condemn marriage, nor orderly generation, *as worldly institutions*, but claim these have no place in Christ's kingdom; therefore, *relegate them to the world, where alone they belong*. In contradistinction, nevertheless, to monastics, Shakers have no cloisters nor nunneries to seclude and abnormalize the sexes, in their social and spiritual relations, to dry up the fountain of pure life-giving magnetism—true brotherly and sisterly love and angelic affection between the sexes.

THE TRUE CHRISTIAN CHURCH

Is a congregation of souls baptized with that degree of the Christ spirit which *harvests them from the generative plane*, and from the selfish, sinful elements of the world; consecrates their lives to God; absolves them from the bondage of sin and the powers of sinful temptations, and opens their souls to receive continuous revelations of light, truth, love, mercy, charity and forgiveness to penitents, combined with impartiality and merciful judgment from heaven's eternal fountain. It is an evangelizing missionary board to bestow these blessings upon the children of men. Its testimony is the gospel "net, cast into the" (worldly) "sea, that gathers of every kind" (of humanity) by its winning love. Its work of confession and forsaking of sin, of obedience and a daily cross against a carnal life, constitutes the *day of judgment*, and none other do its members fear nor feel! Souls who abide this ordeal are harvested into the kingdom of God. Those called into the fold, as members of Christ's church, who flinch from this, are cast back into the worldly sea.

THEOLOGY OF THE SHAKERS.

This is *not a creed*, in the ordinary sense of that term; that is, a boundary to faith beyond which *no further revelations may peer*. While Shakers, as an unchangeable reality, contemplate and anticipate multiform manifestations of truth as prepared to meet and discomfit all the forms of evils of human ingenuity and folly, and that all phases of truth's demonstrations and regalia are necessary and living stones in her imperishable and glorious temple, yet they do not perceive that a *formulated opinion of mere human conception*, anchored at the dock of finished creed, has cabled the *heavenly argosy of divine truth*, with all her cargo of revelations. within the finite harbor of present human attainments. Ah, nay, she is out upon the boundless ocean of God's wisdom and love; and, though she may often come to human port with her cargo, will never be tethered to the dock of any finished Venice of a theological structure, formed for a human strand. Her continuous revelations will ever be the leading lines of human

progress, and her cargo of fruits of the *tree of life* the sustaining pabulum of soul life and physical health.

The Shaker, theological idea may be appropriately expressed in the following paragraphs:

1. God, a spirit being, having these characteristics of personality, viz.: Self consciousness and self determination — the attributes of a heavenly fatherhood and motherhood! They do *not* believe in God as a tripartite being, *solely masculine*, defined *The Holy Trinity* of human creeds, whose theological character is malignant and revengeful; whose anger is almost unquenchable; whose vindictive passion could only be appeased by the sacrifice of His son; whose mercy was made void by the demands of His vengeance, and His justice a misnomer by the inflicting of the punishment of the guilty upon the innocent, whereby *human theology metamorphosed wickedness into righteousness*, to effect His reconciliation with sinners.

2. Mediatorial intelligences reveal God's truth to man.

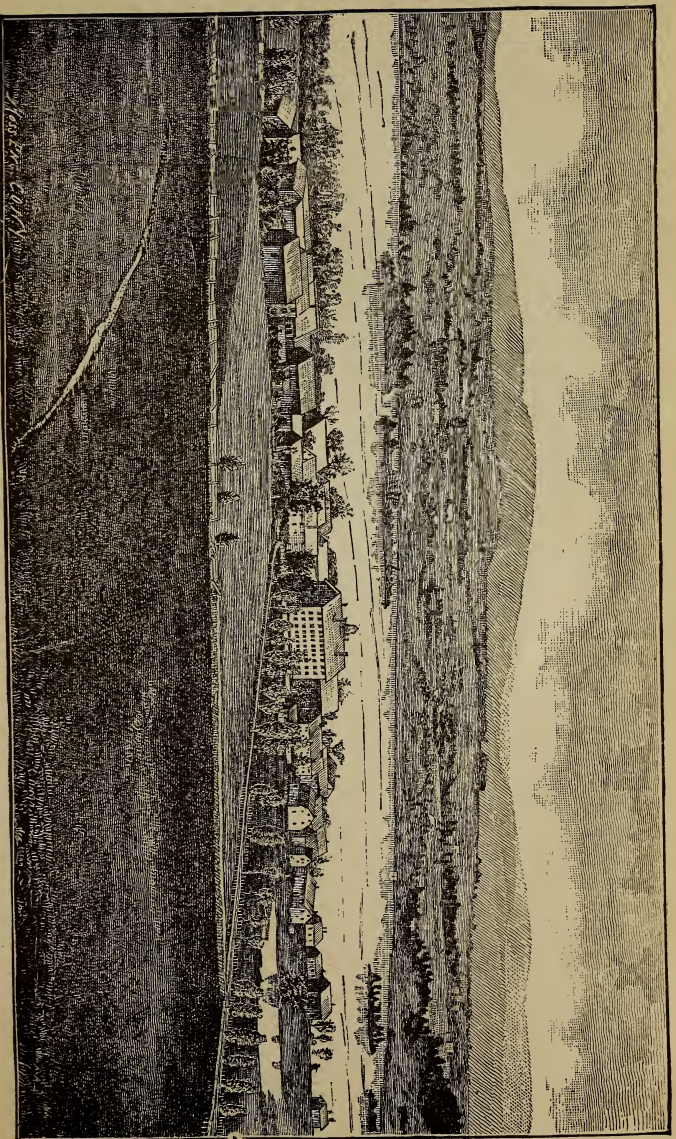
3. Jesus, baptized with the Christ spirit, thus became, of these important messengers, *the Mediator of the New Covenant* of God with man; *the first born son of God* into the *new creation*.

4. Jesus was *not* God, but simply *Goa's vicegerent*; nor, by his birth, of Mary, was he the true spiritual son of God, as our Saviour, but, to obtain this character, had to have a new birth, of the holy spirit; by *this* birth, and the spirit of its baptism, he became pre-eminently *the Christ*, in his first appearing — THE FIRST BORN SON OF GOD into the NEW CREATION — THE HEAVENLY JERUSALEM. He was now the eldest brother of other sons of God, yet to be born *out of the old* and into the *new creation*.

5. The manifestation of *Christ* in *Jesus* did not perfect God's plan for human salvation and redemption from sin and sinful nature.

6. There was to be a second coming of the Christ spirit *in his glory* — *not* of *Jesus* but of *Christ*, manifest *in* and *through the female* — woman, the *glory of man*; thus, redeemed man, in dual character the *glory of God*.

7. By following in the footsteps *of*, and in *obedience to* the precepts of Christ, thus dually manifest, man may be fully saved from sin in this life, and ultimately redeemed from sin and all temptations to evil.



Enfield, Ct., Chh. family of Shakers.

8. The true Christian salvation is *from the commission* of sin, not merely from the consequences of committed sin by professing faith in the sufferings of Jesus, nor by imputing his righteousness as a means of salvation — as well anticipate being abundantly supplied with pleasures, by believing in the existence of the once famous Epicurus; with summer by an eruption of Vesuvius; or with glory by the burning of Servetus.

9. Jesus's death on the cross of wood constitutes no part of the plan of salvation instituted by our Heavenly Father; it simply operated to delay its progress.

10. The blood (life) that Jesus gave for man's salvation was his life of consecration and obedience to God's will; an example, and winning incentive to follow him. The physical blood he shed had no part in the plan.

11. The death Jesus died to aid humanity in the work of salvation, was his death *to a sinful nature*, by which he overcame the world within, thus becoming the great MEDIATOR for our race. "In that he [Jesus] died, he died unto sin once." (Paul). No vicarious atonement! "My reward is with me, to give every man according as his [own] works shall be" (Jesus). As well have vicarious nutrition and respiration as vicarious obedience.

12. There are two creations — old and new. Adam, the first, the husband of Eve, inaugurated the old creation; marriage and generation, its basic law, its "*vis vitae!*"

13. Jesus Christ — Adam the second — the Lord from heaven, a quickening spirit, inaugurated the new creation; virgin purity and regeneration its fundamental laws and vitalizing powers. The first Adam, a sower of the world; the second Adam, the reaper — harvester of the world. The first, flesh, mortality, corruption; of the second, purity, love, joy, peace, long-suffering, gentleness, meekness, patience, immortality, eternal life, *soul* life; not eternal, physical life. "It is appointed to *all* men once to die," physical death.

14. Every soul must work out its own salvation by practicing the self-denials of Jesus, aided by baptisms of the holy spirit of Christ; an influx of the saving power of the divine Creator! Salvation is not otherwise found.

15. The day of judgment of any soul commences when brought to the Christ tribunal, whether in *this*, or the spirit world. This judgment is initiated by the voluntary

confession of all the confessant's sins, to God, in presence of a Christ witness who likewise has confessed all sin.

16. The end of the world has come to every soul who is born of the spirit into the kingdom of Christ.

17. The souls of all men have *eternal existence*, but in their natural state are liable to *spiritual death*, the result or fruit of sinning. But *every soul may become* a subject of the *Christian resurrection to eternal life* by obedience to Christian principles; thus, and thus only, souls may inherit eternal, soul life.

18. The Christian resurrection, in contradistinction to the Jewish, is a resurrection of the *soul from a death in sin, to a life of righteousness, as judged by the Christian standard*. Not the revivification of the dead, physical body.

19. All carnal warfare, with earthly or passional weapons, is contrary to the spirit and teachings of Christ, and can have no part or place in Christ's kingdom. A true Christian must overcome evil by doing good.

20. The soul's probation is not limited to this world, but extends to the world of spirits, the future state; thus, and thus only, can the justice and mercy of God be manifest to souls who are not privileged to hear the Christian testimony in this life. "Christ went and preached to the *spirits in prison*," etc. (1st Peter, III, 19, 20.)

21. The death of the animal body is not the gate to heaven nor hell; *that* is opened or shut by the deeds *recorded by the memory* in the book of a lifetime.

22. Heaven and hell are *conditions and states of the soul*. Heaven is opened and entered by repentance of sin and a life of righteousness. Hell is formed by disobedience to God's laws and persistence in sin.

23. Godly love is the fulfilling of heaven's law.

HOW TO BECOME A MEMBER OF THE SHAKER ORDER.

1. Any soul may become a member of the Shaker Institution or Christianity, and be held in fraternal union, by first confessing all sin (according to the knowledge of sin to such soul revealed), to God, in the presence of a living, Christ witness, who, in like manner, has confessed all sin, and is appointed Elder, or Eldress and Confessor. The oral confession of sin to living witnesses is historically announced, as an intuitive desire in the human

family. Many souls intensely burdened with a sense of having transgressed God's laws, seek this as a privilege. It is a sacrifice God has required of man in every dispensation of the revelation of his truth and grace. The horrible abuse of the institution by ecclesiastics, in some periods of history, does not invalidate its claim as an agent for purification of the souls, of whom Christ's Kingdom is composed. In every family of Shakers, an Elder, or Elders of each sex are appointed as confessors, and confessions are required to be strictly confidential to this Order. By thus doing, mortification to that wicked nature that tempts souls to sin is found, and power given for repentance — to "*go and sin no more.*" Those who are unfaithful and hypocritical in this work of confession, do not find power to live free from sin, nor strength to endure the fiery furnace of the pure Christian Gospel Testimony; and will fail in the attempt.

2. A further source of membership is to take up a daily cross against all the passions of a worldly, generative life, living a life of pure, virgin celibacy.

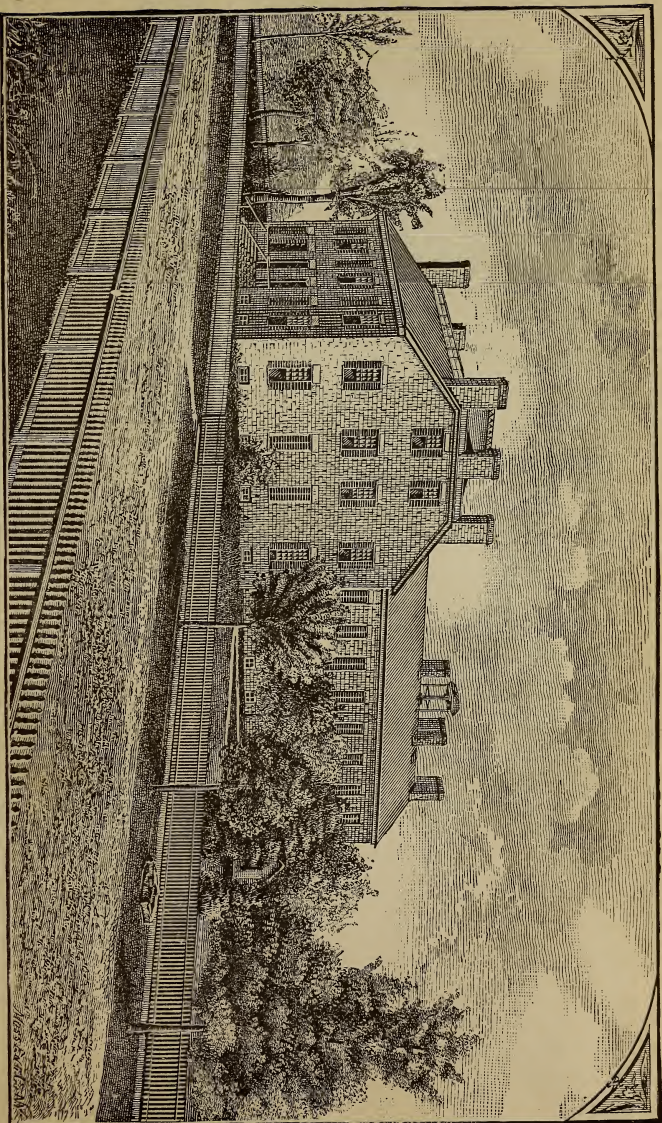
3. To come out from the world, and be separate; to consecrate one's life, labors, time, talents and strength to God, in the upbuilding of Christ's Kingdom.

HOW PROPERTY AFFECTS MEMBERSHIP.

True Christianity, as understood by Shakers, ultimates in a full consecration of *treasure*, as well as time and talents, to the support of the Household of Faith, and its missionary and charitable enterprises. All persons without regard to property, are equally welcome to membership and fellowship, by complying with the foregoing terms concerning membership.

2. Persons having property and legal heirs are required, before making a consecration of any portion of their estate, to make all just and useful provisions for their heirs; to pay all just debts; to absolve themselves from all copartnerships in trade, or business transactions that may entail upon them a claim for expenses, so that no just nor legal demands can be made upon them for any portion of the property they propose to consecrate.

3. The consecration of property is to be entirely an act of free will. No demands are made!



Pleasant Hill Chh. family of Shakers.

4. It is, however, understood that any person who becomes a member of the Community, and has a spiritual travel into a union and fellowship of Gospel Brotherhood and Sisterhood, in full conformity to the Christian Faith, will ultimate in a gift of *entire consecration of treasure*, as well as soul, body, time, talents and services; this, however, sometimes takes much time to accomplish.

5. Persons joining the Community, and living within the pale of its association, as partakers of its benefices in sickness and in health, who are possessed of property, and who do not feel prepared, and do not yet choose to consecrate the same, are expected to contribute the interest of their property to the Community where they reside, while the principal is subject to their own direction and management. Without this proviso the society is liable, in some cases, to be very unjustly and unreasonably burdened.

6. All members of the Community are kindly and dutifully cared for, in sickness and in health, no difference being made on account of property considerations.

7. Persons having unbelieving families, outside of the Community, demanding and justly claiming their care and support, may have full fellowship and communion, socially and spiritually, though unable to enter the pale of the Community as a member thereof, in consecrated, communal relation.

8. The doors of the Community are not open to any persons as a *merely charitable* institution. Nor is it anticipated that persons may spend their lives to an advanced and enervated enfeebled age in the worldly arena, and then throw themselves into the Community for care and support, by merely professing a faith in its cardinal principles. Such may receive a degree of union according to sincerity and faithfulness, and remain outside.

9. The door of spiritual fellowship is ever open to any and every soul who will honestly confess and forsake all sin, and conform to the principles of the Gospel of Christ's Second Appearing.

LITERATURE AND CORRESPONDENCE.

All books, newspapers and letters sent out, or received by members of the Shaker Community, are required to

be subject to the knowledge and approval of the Elders. Business letters to and from Trustees and business agents generally, are an exception to the above rule. All elements of espionage are abjured; but the principles and nature of Christ's Kingdom which this claims to be, demands openness and freedom to its leading authorities, for mutual confidence, union and protection, hence this by-law, to guard against all cabalistic organizations and cliques, that might be projected against the principles and interests of the institution, and to prevent the corruption of society by the admission of literature that would militate against the purity, peace, union and confidence of the people among and in each other. God is light, and those who dwell in God dwell in light. He that dwelleth in the truth, and in the interests of the Kingdom of Christ walketh in the light, and can have no need, nor desire to conceal correspondence from the leaders in the household of his Zion House — the Christ Fold.

CONCERNING CHILDREN AND YOUTH.

As a general rule, the Shaker societies prefer not to take children, except they come in with their parents. Others are sometimes received, but we decline taking of such who are very young, or those who are malformed, mentally or morally incapacitated to become respectable members of our Community, when such is known to be the case. Parents who come into the society with their children, may, or may not retain immediate oversight of them, according as circumstances and needs require. But it is sometimes desirable to have parents keep the control of their children, if qualified, until they choose to transmit it to others, or what is discovered to be for the best welfare of their children.

All children in the society are well instructed in the studies of common schools, by the best of teachers; but we have no high schools, nor colleges. All young people are taught to work at some kind of business to aid in earning a livelihood — boys at agricultural, horticultural, and mechanical employments. Girls are taught all manner of common, household duties, and such trades as are best adapted to them generally. Parents, or relatives

who place children among the Shakers, but do not join the Shaker Order themselves, may visit such children; but it is not consistent for them, generally, to make such visits oftener than once a year, and as a general rule, less frequent would be still more profitable to the children. And such visits should not extend beyond two or three days.

A BRIEF COMPEND OF PRACTICAL PRINCIPLES.

1. Purity, in mind and body, *including a virgin life*, as exemplified and inculcated by Jesus Christ, as the way that leads to God.

2. Honesty and integrity in all their words and dealings, according to the precepts of the Saviour: "As ye *would* that men should do to you do ye even so unto them."

3. Humanity and kindness to both friend and foe, Charity never faileth," "Love is the fulfilling of the Law," "Overcome evil with good." This rule comprehends the proper conduct toward all animals.

4. To be *diligent in business, serving the Lord!* All labor with their hands according to strength and ability; all are to be industrious, but *not slavish*. Idleness is the parent of want and vice.

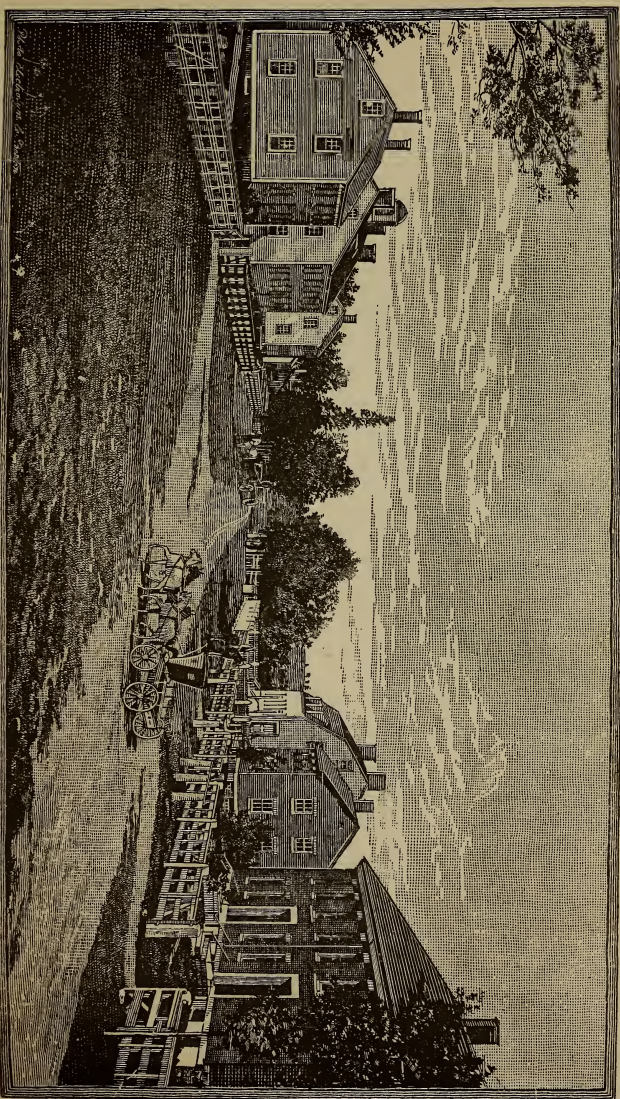
5. To be prudent, economical, temperate and frugal, but not parsimonious.

6. To keep clear of debt: owe no man any thing; *give love and good will*.

7. United and consecrated interest in all things is their general Order, but none are required to come into it except voluntarily, for this Order is the result of mutual love and unity of spirit; it cannot be supported where the selfish relation of husband, wife and children exists. This Order is the greatest and clearest demonstration of practical love. "By this shall all men know that ye are my disciples, if ye have love one for another."

8. All are suitably provided for in health, sickness, and old age; all being equally of the one "*Household of Faith*."

Indeed, to sum it all up, to seek and practice every virtue, without superstition, is the leading tenet of the Shaker profession. "Add to your faith, virtue."



Shaker Village, Shirley, Mass.

THE NEW SONG.

Lo, Christ again hath come ! The Prophet's purpose
 Now begins to dawn ! Christ, our God reveals —
 A dual Spirit — Father — Mother — God !
 Thus, *all the signs declare*. First, tables two
 Mosaic Law proclaimed : then cherubs two,
 The Mercy seat adorn ! Next, trumpets two
 The call of God proclaim. Two goats were used
 The judgments to dispose. Two tabernacles
 The temple signified. Two souls were God's
 Anointed to reveal His will to man !
 Two Trees of Life, whose leaves for healing were
 On either side life's river seen to grow.
 Two Olive Trees that stood on either side
 Of Zachariah's golden, heavenly bowl,
 Two Holy Cities, principles declared
 That build the heavenly Paradise of God !
 The first, down trodden by the Gentile horde,
 The next, descending out of Heaven from God !
 The Spirit and the Bride, — the heavenly twain —
 Christ, "*In His Glory*," now has come to reign !
 Come to fulfill the Law to Moses given ;
 Come to create the Heavens and Earth anew,
 Baptized with power salvation to dispense
 To whoso wills ; All nations to embrace,
 May all their courts now ope, their doors ajar
 Now stand, and let the Queen of glory in.
 The Dual Christ upon the cloud now sits
 Sickle in hand, to thrust, and reap the world !
 The clusters of earth's vine * to gather home,
 To garner of Our Father — Mother — God.
 The field is ripe, the harvest is at hand.
 Christ, in a "Cloud of Witnesses" now comes ;
 Judgment, his sceptre, now o'er earth he waves,
 "Not to condemn," † but rescue, save his people —
 Saved by his cross, the same on earth he bore,
 Those who'd be saved must ever also bear
 'Gainst sin, and strife, and worldly lust and pride,
 Hypocrisy, and cant ; 'gainst pharisaic lies !
 Christ comes the temple courts to cleanse anew,
 Her money monger's Mammon worship chide !
 Drive out the rabble ; altar purify !
 Truth offerings bring, and heavenly incense rise,
 Prepare a church, a body for the Lord !
 The *living Christ* is come ! Not Jesus, but
 The Comforter, to build the Heavens anew,
 Anew the earth, where righteousness shall dwell.

* The vine of the earth is natural generation ; its fruit, families. —

† "I came not to condemn the world, but to save the world." — *Jesus*.

ANN LEE.

By ANDREW JACKSON DAVIS.

"Ann Lee, seventeen hundred and seventy years after Jesus, began her practical era. Her advent, and labor, move before me with importance and magnitude. I behold, in her position and inspiration, something great, and revolutionary. In the exemplification of typical spirituality, and, as a sign of advancing tides in the ocean of divine *ideas*, she is gloriously useful and indispensable. As her birth is chronicled in the midst of a modern civilization, which exceeded that of the times of Origen, Luther, and Calvin, so is her religious development, *more than their's, startling, and important* to mankind. The reasons are: "

"1st. Because she was a woman. 2d. Because she was an inspired woman. 3d. Because she enlarged the scope of religious experience. 4th. Because she unfolded a principle, an IDEA which no man, not even Jesus, had announced, or, perhaps, surmised!"

"Abraham, Isaac, Jesus, Paul, and other inspired persons, were illuminated, on many integral principles, but never sufficiently to perceive the plenitude of woman's nature, and the equality of her destiny. They had a God of almighty force; of infinite intelligence; of inconstant temper; of love for the lovely; of hate for the hateful; with a heaven for his friends; with a hell for his enemies (Jesus was excepted in this). But, in the outreaching of these minds toward a comprehension and presentation of their God, you will detect a one-sided dependence, confessed; a short sighted obligation and responsibility, and a semi-civilized acknowledgment of the Divine personality and character. It was all *manish*! God was a "Male" God, and woman was supplemental. Paul, therefore, *permitted* the women "to speak," in meeting, with *certain insulting restrictions and by-laws affixed*. The Jews kept women in the back ground, if not in the tented kitchen;

and nowhere does their God disapprove the custom ! Luther entertained, and expressed almost savage sentiments respecting the woman nature, and function ; his royal and indignant antagonist, the polygamist Henry VIII, did not disagree with the doctor of Wittenberg concerning woman ; neither did the fiery hail of Calvin's logical cannon destroy the ranks of prevailing prejudices against women ! In fact, woman was not seen, by religious chieftains, to possess more than secondary value in the universe of "men," until the advent of the good, the just, the inspired George Fox ; after him we derive a higher typical revelation of the woman nature, from the miraculous mind of Swedenborg of the North ; then, John Wesley, by the light of his inspired talents, recognized *woman* as a divinely *valuable* agent in the "*home mission*" work ; also, a voice, "persuasive in prayer ;" as the song of the morning stars ; but we wait and watch and supplicate, during all these seventeen hundred years of religious concussion and progression, for such a revelation of God's character, as came unexpectedly ; through Ann Lee."

"Of this excellent personage, and concerning the quality and effect of her teachings, the German, English, Scotch, and American Churches have published libelous accounts. * * * But, shall mankind hang reverentially upon the neck of superstition ? Will men shut their eyes to stellar light, and open them in the darkness of earth-born theology ? From limited, finite, stereotyped conceptions of God, the better part of mankind will soon depart ! On the ground of faith and confidence in the decisions of the Council of Nice, in 325, which was nothing more than a congress of prejudiced and warring religionists, professors of religion could fabricate falsehoods against Ann Lee, and arrest the investigation of her experiences."

* * * "But the end of all this is at hand ! Among the just of the earth there is springing up a river of consuming fire, red hot with whole centuries of smothered indignation, and, the 'whited sepulchres' of dishonest minds, will be deluged and utterly destroyed." * * * "The world moves." "Ann Lee's crime was, *she was a woman, with a claim upon mankind by Heaven's inspiration*. Her sin, was unpardonable ! Gracious Heavens ! *A woman inspired ? !* What a blemish on the masculine fraternity !"

* * * "God of *masculine* quantities infinite. The eternally isolated 'male' of the Prophets and Apostles, down with this ambitious Venus in religion! Scare her fanatical followers, and confound the people who listen at her meetings!" "But, she would not 'down' at their bidding! The 'Male' God of the churches lived as complacently and essentially in this 'Female' incarnation, as in the expanded universe. And here comes one great good out of this Nazareth. Ann Lee demonstrated the IDEA, the impersonal principle, that *inspiration* and *revelation* are not confined to China, Persia, India, Judea, Greece, Germany, France, England, Austria, or America; that, qualitatively and quantitatively, the celestial stream set just *as surely* through *woman's* soul, as through man's, fertilizing and equalizing the sexual hemispheres as they flow. She broke down the partition wall which custom had built between the *woman* spirit and its celestial Fountain Source. Of the doctrines and thoughts of this inspired one, I have nothing to say; it is only of her central IDEA — of the principle — through which inspiration flowed to mankind." * * *

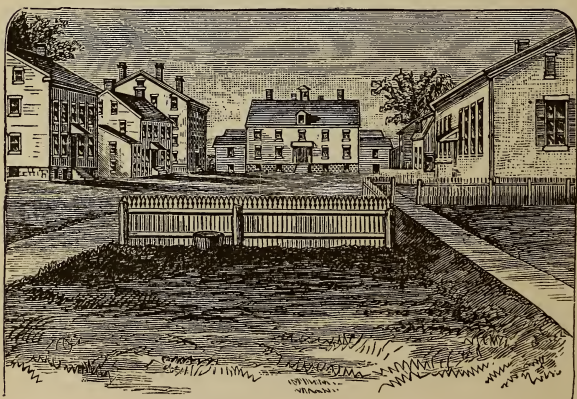
"If there are any just men and women on earth, any minds sincerely Christian, any persons conjugally disengaged, any exact followers of the Master and his first Apostles, any who endeavor to live and do righteously and peacefully, in the love and fear of God, with opinions in advance of the evangelical establishments, either of America or Europe,—they are the 'Shakers,'—the people, who congregate about the 'thoughts' of Ann Lee,—the Friends, who, as brothers and sisters, live in the spiritual glow, of the Ressurrection." * * *

"But it is the *central Principle*, the IDEA of Ann Lee, for which we now reverently inquire. That principle, in brief, is this: GOD IS DUAL—Male and Female—FATHER AND MOTHER! Hindoo teachers obtained a golden glimpse of this impersonal truth. Forming and destroying principles—male and female energies and laws were perceived and taught by early inhabitants. But not one person, from god Brahma to President Buchanan has done what Ann Lee did, for this world-revolutionizing IDEA! She centrifugated it in a thousand different forms of expression. It took wings in her spirit. Better than

the Virgin Mary's sainted position in the ethical temple, is the simple announcement that *God is as much woman as man* — a oneness, composed of two individual equal halves — love and wisdom, absolute, and balanced eternally." *

* * *

"Let those who love to institutionalize one man's 'thoughts' as finalities, and rules of life for all other minds, meditate upon them ; while we, preparing to start, as fellow pilgrims, up the shining mountain of Eternal Development from within, do welcome Ann Lee to our homes as a world's benefactor, and with reverence introduce her to her own seat in the Pantheon of progress."



Watervliet Shaker Village.

A

SHAKER'S ANSWER

TO THE OFT-REPEATED QUESTION,

“WHAT WOULD BECOME OF THE WORLD IF ALL
SHOULD BECOME SHAKERS?”

W— E—:

DEAR FRIEND — Your letter of inquiry and suggestions, for the improvement of our religious community, came duly. It being addressed to the Society at large, fell into the writer's hands, who respectfully returns you an answer.

Looking into the spirit of your epistle, notwithstanding the remoteness of its views from our own, we see the unmistakable marks of candor, which always command our respect; and we hope we shall succeed in giving you both a sincere and friendly reply.

You begin where most others do who controvert our principles, arguing the awful consequences of living continent lives if *universally* adopted. We hesitate not to acknowledge that, in such a case, the consequences you depict would certainly ensue; but we fail to see that the bringing to an end of this wicked world would be “a great wrong.”

Most nominal Christians believe it will come to an end in a much less merciful way. You further observe: “No one can conscientiously advocate any thing which he or she would not wish every one else to advocate and practice.” This sentiment doubtless appears, from your standpoint, as an incontrovertible truth; but, from our point of view, there is no truth in it. The great Architect has various grades of workmen, all necessary in their places, in order to carry on the work and complete the building.

Let not those whose business it is to work in the mud, and make brick, imagine that theirs is the all-important business, and strive to pull down the bricklayer, the plasterer, the painter, and those qualified to give the finishing touches of taste and orna-

ment, into the mud and drudgery of brickmaking. Nor let these brickmakers imagine that they can do the work of all the other classes of workmen, and make the bricks too. Let every one, of each class, work on in his own calling till the Master shall call him to another grade of duty, and not foolishly "wish every one else to advocate and practice his trade." My friend, we are Christians — believers in and followers of Jesus Christ. He clearly recognized this distinction in the condition of men. On a certain occasion his disciples said to him, "If the case of the man be so with a wife, it is not good to marry." But he said to them, "All men cannot receive this saying, save they to whom it is given," . . . "there be eunuchs who have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it let him receive it" (Matt. xix, 10). Again he says, "Many shall be called, but *few* chosen. Strait is the gate, and narrow is the way, that leads to life, and *few* there be that find it." Jesus both advocated and lived the life that we practice; and as he evidently did not believe that many in his day were qualified or "able" to live the same life, but considered such ability as a peculiar gift of God, it is not probable that so wise and good a man "desired" that which he knew to be impossible; and so it is with us. We leave this matter in the hands of the Great Master-builder, knowing that none can come to us except the Father draw him, and that all, in their several stations, are "safe in the hand of one disposing power." In what I have further to write, I shall be more general in my remarks, without noticing other passages in your communication. Most of those who object to our faith and practice, bring forward, as you have done, the formidable charge that we abstain from multiplying the human species. They argue that abstinence from marriage and procreation is a violation of the laws of Nature, and therefore "a great wrong." This argument and conclusion are based on the fact of the existence of the two sexes, and that Nature has furnished them with reproductive powers. If we appeal to the laws of Nature, we must ascertain, as far as we can, the operations of Nature in her varied productions, which we see around us. It is undoubtedly a law of Nature, that the use of the reproductive powers, under normal conditions, will produce offspring: but that Nature has no law requiring that those powers should absolutely be used, is most obvious. If it is a law of Nature that

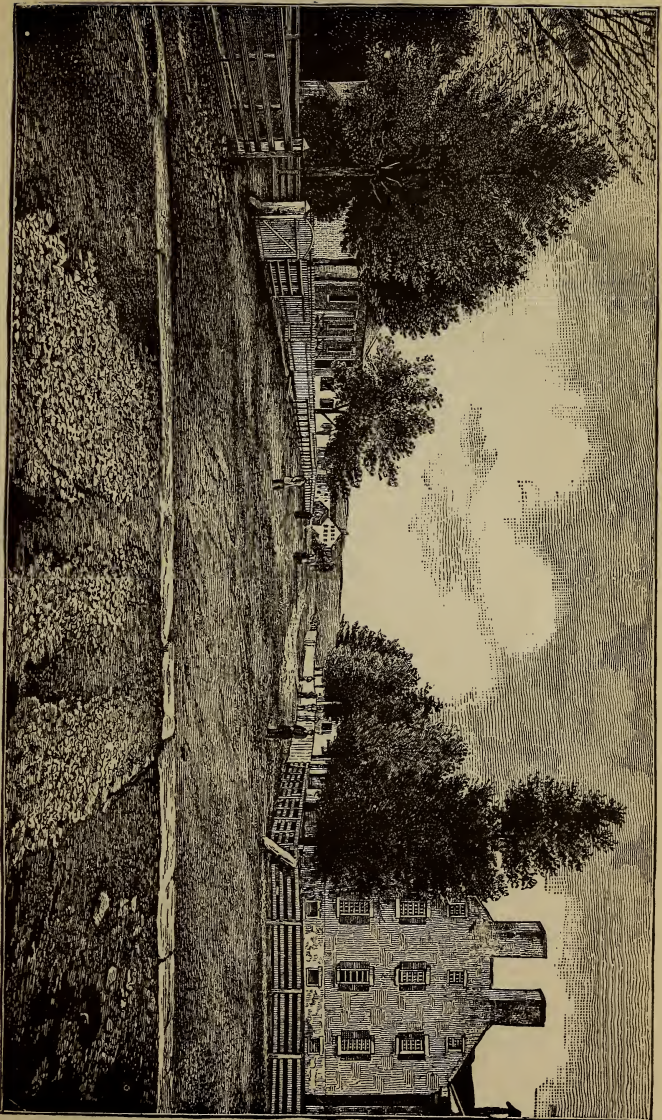
reproductive powers, in every individual being and thing possessing them, must be used for reproduction; then Nature violates her own laws. Every vegetable seed has organs of reproduction; and every bird or other animal that devours such seed, though actuated by Nature's laws to do so, must, according to those objectors, violate Nature's laws by preventing those reproductive organs from being put to the important use they are, in their esteem, designed for. Every man, woman, or child that eats bread, and every animal that devours vegetables or seeds of any kind, would violate Nature's laws, as every kernel of grain thus consumed has the organs of reproduction. The fact is plain: Nature has no law requiring the reproductive organs to be used merely because they exist. The sacrifice of these organs to a higher use and nobler purpose is *Nature's general law*. Their use for reproduction is incidental and exceptional. Nature evidently designed vastly the greater portion of vegetable seeds for the support of animal life, and thus to pass into a higher grade of being, at the expense and destruction of their use for reproduction; only reserving a small proportion for reproductive purposes.

When a farmer raises 1,000 bushels of corn, does he feel that Nature's laws require him to plant every grain of it, because it has the organs of reproduction? This would, indeed, be a breach of Nature's laws, as she evidently designed the greater portion for the support of animal life. Nature produces more seeds annually than there is room on the globe for reproduction, and more animals than the earth could furnish with subsistence, if all of them should use their generative powers with effect, to the extent of their ability; which they should do, if the laws of Nature require it. Hence millions of insects and small animals are every day devoured by birds and other larger animals, and are thereby prevented from producing offspring; and all this is done in conformity to Nature's laws, and not in violation of them. Millions of animals having generative powers are every year emasculated, slaughtered, and otherwise prevented, by man, from using those powers. These animals, being used by him for food, constitute at least a portion of his more refined organism, and thus subserve a higher purpose in the great scale of Nature. But we would ask, if the law of Nature is violated by man in each case of this kind! Why do not those sticklers for Nature's laws raise their voices against those enormous violations, as well as against those of the Shakers, so few in comparison? Nature's laws are like the

laws of God: "He that offends in one point is guilty of all"; and while men violate what they call the laws of Nature to such an enormous extent themselves, we are led to doubt their sincerity, when they express so much horror because others, as they allege, break them. Do the fishes violate the laws of Nature, when the large ones devour the smaller? Do the myriads of sea-fowls, which devour whole shoals of young fish, violate Nature? Who taught them to do this? Would not the ocean itself fail of room and subsistence for them, if this were not the case? The naturalist Leuwenhoek counted over a million of eggs in a single codfish. It cannot be the design of Nature that each of these should produce a fish, each of which should, in its turn, produce a million more, and so on, without subserving any higher purpose. In Nature's economy there exists a stern necessity, that far the greater portion of them should serve for the subsistence of superior grades of animal life, as well as for the continuance of their own species; which would inevitably perish for want of subsistence, were it not for this great conservative law to check their increase.

The time is approaching, when the unrestrained generation of the human species will *over-populate the earth*. A modern writer informs us that our earth contains thirty-two billions of acres; that the present population is one billion and one hundred thousand; and that this population doubles every sixty years, despite of wars and all other calamities. At this rate, in less than 300 years there will be only one acre each for every human being, and in 500 years there would be about nine human beings for every acre!

Malthus, the great political economist, in his work on Population, says: "Population, when unchecked, would be doubled in every generation, or rather, that it increases in a *geometrical ratio*; while food can be made to increase, at furthest, only in *arithmetical ratio*. At this rate of increase, in 500 years population would be more than a million times its present numbers; but, in the most favorable circumstances, the produce of a country could hardly be, uniformly and permanently, increased to twenty times its amount every five hundred years; which, however, would be only arithmetical progression, as compared with the geometrical increase of inhabitants. From these two different rates of increase, it results, *that powerful checks on population must be constantly in action.*"



South Union Chh. family of Shakers.

Thus, we see, there must somewhere exist a conservative principle in Nature, to meet this exigency. And what should that be but the *disuse* of the reproductive organs, and the assumption of a *higher sphere*, or *spiritual life*,—the life of Christ? Malthus admits, that “abstinence from marriage” must constitute one of those “powerful checks”; but what is mere abstinence from marriage without the religious element? There is no principle in human nature but this powerful enough to cope with man’s lust, and restrain him from something worse than mere marriage. But the moment the life of continence is assumed from a religious motive, — when a man makes himself a eunuch in the inner life, “for the kingdom of heaven’s sake,” then all Christendom is in distress for fear the world will come to an end.

That there is an element of continence in the human soul, which will yet be more fully developed, is most evident. It has manifested itself, more or less, from the beginning of the race. It cropped out in the community of Essenes among the Jews, and, indeed, the Nazarites before them, the Therapeutæ of Egypt, and the monastics of all Europe and America during the whole Christian era. It may be traced among the Brahmins and ascetics of the East, and has flourished for unknown ages among the followers of the Grand Lama in Thibet. The support of the *vestal virgins* in the Roman temples as *priestesses*, shows the innate veneration of the human soul for the continent and virgin character, as connected with religion. This order of virgin priestesses was kept up for at least a thousand years in succession.

We believe that the time for the more perfect development and organization of this great conservative principle is come, and that it will operate and be gradually extended, in order that it may be fully and practically investigated, clearly understood, and firmly established for future and more general adoption, as it becomes more necessary.

Hear what A. J. Davis says: “When mankind shall have become *spiritually larger* and *finer in body*, they will have fewer and fewer children. Down in the lower stratum of society, behold how populous! Take the early races; they propagate rapidly? Earth’s mothers have been broken down by their exceedingly numerous progeny. Rise higher in the scale, and the married have fewer children and less frequently. Rise still higher in the *mental* scale, and you can easily believe the time will come that

reproduction will cease! There will then be fathers and mothers with their descendants, and the progeny will become *as angels*, neither marrying nor giving in marriage; having risen above the mission of reproduction. The cerebellum, I repeat, will one of these days cease to have any furniture with *reference to reproduction*. The finest and most poetic and spiritual minds gather nearly all their propagating power and essences into the front brain and top faculties. Only friends to truth dare to speak the whole truth on this subject."

It requires but little reflection to discover, that as mankind reform, and comply with the sanitary laws of life and health, as well as those of procreation, the population of the earth will increase with an increasing ratio. A large majority may then be reserved from the work of reproduction, in accordance with the general laws of Nature in every other department of mundane life, and may pass into the higher, or inner life, at the expense and sacrifice of the generative principle.

What can we understand from the teaching of Jesus, — "*Cut off the right hand, pluck out the right eye*, and thus let some of the members *perish*," — if it does not, at least, imply that the *use* of some of the members or faculties should be dispensed with, for the salvation and spiritual elevation of the human soul? A late writer referring to the above scripture, says, "The Master seems to approve those who should mutilate themselves for the sake of the *kingdom of God*." By "*mutilate*" he undoubtedly means *emasculate*; and this is true, though not literally so. The same is more plainly taught, in approving those who "make themselves eunuchs for the kingdom of heaven's sake." What can show a more apparent violation of Nature's laws than this strong figurative teaching of Jesus? But think you that he taught their violation? Nature teaches the muskrat to gnaw off its own tail, when caught in a trap, to save its life. Jesus and Nature teach men to act on a similar principle; but these acts are not violations of Nature, for they accord with her highest mandates. The power to live a holy inner and outer life of strict continence will yet come to be understood as one of Nature's sublimest operations, designed to subserve the ultimate ends of man's subsistence on the earth, as well as his resurrection and onward progress in the spiritual life.

Thus, my friend, while you look upon our principles and practice as "a great wrong," tending to depopulate the earth, we consider them as subserving the best interests, and ultimate existence of the race. A volume might be written to illustrate this: I can but give hints. Mankind are yet ignorant of Nature's laws. They do not comprehend her system of checks and balances, her grand scheme of supply and demand and compensation, in her vast domain; and therefore, with a blind fatuity common with our race, are found quibbling and opposing Nature's own plans, while they think they are contending for, and supporting them. I find this suggestion well supported by a modern publication, from which I here take an extract: "By what authority does short-sighted man assume to determine what God's laws permit and what they deny? By what warrant does he take upon himself to assert that to him all these laws are known? The term of his life but a day, the circumference of his ken but a spot, whence derives he his commission, grouping about in his little span of the present, arrogantly to proclaim what is, and what is not, to be in the illimitable future? Does not history, in every page, pronounce a condemnation of the impiety? Does not experience rise up daily, and testify against such presumption? Not thus is it that those speak and reason whom deep research has taught how little they know. It occurs to the humble wisdom of such men that *laws of Nature may exist with which they are wholly unacquainted*; nay, some, perhaps, which may never, since man was first here to observe them, *have been brought into operation at all*" (R. D. Owen, "Foot-Falls," p. 63). Again, the same author observes: "If a phenomenon actually present itself which we are tempted to regard as a *violation of Nature's law*, it is more likely, ten thousand to one, that a similar phenomenon has already shown itself more or less frequently in the past, than that it present itself now, for the first time, in the history of our race" (*Ibid.*, p. 82).

Nature's great law is PROGRESS, carrying up and sublimating each lower grade of being to subserve the grade above. Nature's law of reproduction is only a *sub-law*, subservient to the grand law of progress. Those portions of seeds which are reserved for reproduction can rise to no higher use than merely to *propagate and die*! This is an inflexible law of Nature. They yield and transmit their lives to their offspring, and enter into no higher organizations, or grades of being. "That which thou sowest is

not quickened, except it die" (1 Cor. xv: 36). On the other hand, the vastly greater portion which yield up their organs of reproduction, enter into nobler uses, and higher grades of life; forming blood, muscle, bone, nerve, brain, and thus subserving, if not actually constituting, the sublime mentality of the human intellect. By analogy of reason, and in accordance with Scripture, the same is true with regard to man. While the sexes continue to become "one flesh," and thus propagate their species, they must remain in a state of death, as to the enjoyment of the higher, or spiritual life. "To be carnally minded is death." While man continues to follow the "*first Adam*" — the multiplier — they cannot enjoy the spiritual life. "In Adam all die." Death, as to the things and life of the spiritual sphere, are stamped upon all who are in the generative sphere of the first Adam. "If ye live after the flesh, ye shall die." Such are, and must remain, "dead in trespasses and in sins." But "in Christ" (who never entered into the work of generation) "all are made alive." That is, *all who are in Christ* — in his life and spirit — are made alive. This is called a *new life*, because it is distinct from, and superior to, the old life in Adam, which is death in comparison. It is called "*a new and living way*," because it is *a new way of living*, and because it is a more recent development of life, and is derived from a new and more sublime source — from the inspiration of the Divine Spirit, instead of the impulses of a mere animal nature. Those who live this life are called "New Creatures," because they have forsaken the old seminal life of the first Adam, and entered into the life of Christ, the new man.

As we have had frequent occasion to speak of Nature and her laws, and may yet make further use of those terms, it may be well to remark here, that no truly enlightened mind supposes *Nature* to be an intelligence distinct from God. This term, when used in the aggregate or abstract, means the inherent qualities which all things possess, as implanted by the Creator. Each distinct species of these beings, and things, is governed by the inherent laws of its creation. The sun, having the quality or internal essence causing it to emit light and heat, shows this to be Nature's law in regard to it. The earth and sun, both possessing the laws of gravitation and attraction, develop other laws — those of the earth's diurnal motion, on its own axis, and its orbital motion around the sun. And although these laws are eternal, their discovery by man was never made, till, comparatively, modern times.

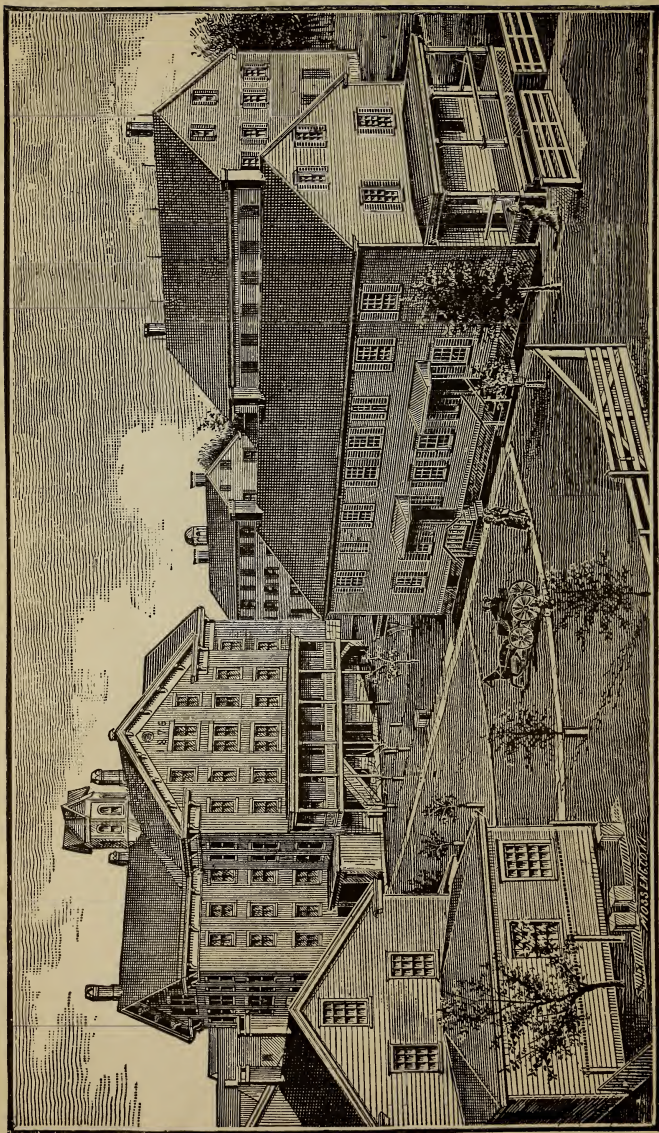
The law of gravitation belongs to and governs inert matter; but this law is overruled, and gives place to the "higher law" of vital force, in vegetable and animal life. By this law of vital force, we see the law of gravitation suspended. Thousands of tons of inert matter are daily made to move upward, and ascend to the tops of the tallest trees, of which our immense forests are at once monuments and proofs. This is the law of vegetable life, as is evident from the fact, that the moment vitality ceases, the ascent of inert particles ceases; the tree decays and falls back under the primitive law of inert matter. The same is true of animal life: the blood courses in the veins and arteries, upward with the same facility as downward; and the law of gravitation finds itself suspended, and its power annulled. And, besides this power of animal life to suspend gravitation, it has still higher vital forces, such as locomotion, sensation and instinct, carrying it up still higher in the scale of being, and fitting it for nobler ends and uses than the vegetable. Hence, in the great scale of Nature's laws, the vegetable life, and reproductive seed-germs are given up to sustain the higher animal life. What judgment should we now form of some would-be philosopher, who should rail out against all vegetable vitality, declaring that it was violating Nature's law of gravitation, and would, if suffered to proceed, destroy terra firma or inertia itself, and so bring the world to an end! The same amusing scene might be acted over by our sapient philosopher, when he should see all animated nature devouring vegetables and seeds, violating Nature's laws, and still worse, animals devouring the subjects of their own animal kingdom! A kingdom divided against itself cannot stand, — must come to an end! Fear not! The infinitely wise Author of Nature holds the balance. All this is done in conformity to Nature's great law of Progress; and this apparent "discord, is harmony not understood." The same holds good with the laws of Nature when applied to man. In order to know these laws we must study man's nature and his history, especially what has been revealed of him from a higher and wiser source.

Man is presented to us in Scripture, and in fact, as a depraved intellectual animal, and a generator of his species *as such*. The laws of generation, with the results of all they can do for, or make of him, are summed up in his history of four thousand years, from Adam, down to the coming of Christ. From this we discover that it is an inflexible law of Nature, that man, in the pro-

creation of his species, transmits to his offspring his own depraved nature, with even more certainty than that of the human form. Another law of nature is, that man, while in the generative order, must act upon the selfish principle. If he *multiplies* he must *divide*; and an endless series of division and isolated interests must exist. Hence, *community interest* and *generation* cannot co-exist; and, as Dr. Dwight says: "A separation of interest, is a separation of affections." In the annals of our race, men have made some attempts to nullify this law of Nature, but never have succeeded. Nature has asserted her rights, and her law has prevailed. Some six hundred years before our era, the great, and we may say good philosopher, Pythagoras, tried to make the *community* principle coalesce with the work of *generation*. He got together some six hundred men, with their wives and children, at Crotona, to live in community, determined to reform and improve the race, both physically and morally. He taught that it is wrong done to offspring, when parents indulge in licentiousness; rigidly adopted the one-wife system, and the intercourse was greatly restricted. Strict fidelity to the husband, and to the wife, was required, and intercourse, except for offspring, considered shameful, and strictly forbidden. Doubtless the good old philosopher expected to produce a generation of pure and undepraved offspring. But alas! the inflexible law of Nature prevailed; and "that which was born of the flesh was flesh." We never hear any thing more of that attempted pure generation, nor of the community, after the death of its projector. Robert Owen, Fourier, and divers others, have made the same attempt in our own times, and signally failed.

When Jesus Christ came, he promulgated, not the work of generation, but of regeneration, — the *anastasis*, or resurrection to a new and spiritual life.

This new and immortal life was brought to light by his gospel, and the laws of Nature, with regard to this regenerative work, were clearly laid down and defined. The children, or subjects of this resurrection "neither marry [present tense] nor *are* given in marriage; but *are* as the angels." They can have nothing to do with generation. "They are not of the world, even as I, [Jesus] am not of the world," and therefore can no more generate the subjects of the world, than citizens of the United States can propagate British subjects.



Enfield, Ct., Chh. family of Shakers.

But we must not suppose that these newly revealed laws of Nature were then first enacted, and arbitrarily imposed. Like her other great laws, they are eternal. The circumstances and consequences of their revealment, may have been, and doubtless were, much modified by man's depravity; but, if all men had been, and remained, like Noah, who was "*perfect in his generation*," or procreations, they would have been merely good *animal* men, who could not receive the things of the spirit, without first forsaking the things of the flesh, and entering into the spiritual sphere. This transition, from the generation to the regeneration, by them "*whom it is given*," could, and would, have taken place without violence, if man had not become depraved. The clash and conflict arise from the opposition of human depravity to Nature's "*higher law*." Hence the introduction of this law by Jesus Christ, and his apostles, wears the appearance of war, opposition, and conflict.

A late writer says, "Jesus decidedly taught virgin celibacy. The Master seemed to approve those who should *mutilate* themselves for the kingdom of God (See Mat. ix, 12). If thy hand or foot offend thee, cut them off, etc. The *cessation of generation* was the sign of the kingdom of God. . . . All things were thought useless, which *served only to continue the world*. Property was forbidden. He preached war boldly against Nature, a total rupture with kin." We excuse this author for saying that Jesus preached war against Nature. He, like the rest of men who are experimentally unacquainted with Christ, and the nature of his kingdom, was ignorant of Nature's higher law of spiritual and angelic life, which Jesus revealed, and promulgated. The teaching of Jesus must appear like war on Nature, to those who do not understand the things of the Spirit. What else can they make of the saying, "Think not that I have come to send peace, but a sword," — to break up all kindred ties, so that a man's foes shall be they of his own household? It was the design of Jesus to introduce the "kingdom of God" on earth, which, in its nature, is distinct from the kingdoms of the world, having its own peculiar qualities, properties, constitutions, and laws. Hence, conformity to these, is as much a conformity to Nature's higher law, as conformity to the laws of generation is to a lower law of Nature. As, then, the nature and constitution of this kingdom of God are such that it cannot admit of generation, the ceasing from generation, by the subjects of this kingdom, is no violation of Nature's laws, but a direct fulfillment

of them. The attempt to amalgamate the two institutions, generation and regeneration, would, if successful, violate Nature's laws; but it never can succeed. It must be observed, that the above-mentioned hostilities and conflicts are all on the part of the generative order—the opposition of the kingdoms of the world, to the kingdom of God. Jesus coerced no man; he simply proclaimed the unalterable laws of God's kingdom, and left it to the free choice of men to enter into it, or not. "If any man will be my disciple, let him"—"Whosoever will, let him" is the language of the Spirit. The hatred was all on the side of the world. "The world hateth me, because I testify of it that its works are evil." It was not, however, his person, but his testimony, which they hated; and their hatred sprang from their depravity. It is true that Jesus said, "The kingdom of heaven suffereth [permitteth] violence;" but this was not to be committed on outsiders, nor on any one by another, but by each one on his own depraved habits and lusts—on his whole "old man," whom he is to "*put off—crucify!* with his deceitful lusts." The disciple of Jesus is to "deny, [renounce] *himself*," not others.

It was said of Jesus, that he knew what was in man. He understood human nature—knew that man possessed a twofold life—animal and spiritual; the spiritual life being so dormant as to resemble a state of death, man, as to that life, was pronounced *dead*. Thus said Jesus, "The hour is coming, and now is, when the *dead* shall hear the voice of the Son of man, and they that hear, shall live." Nature had ultimately designed man to assume that *new life*, and Jesus said the time had then come. This assumption, as has been stated above, was a moral and spiritual resurrection; and this was a great work which Jesus was commissioned to introduce among men; and he clearly laid down and defined the nature and laws of this new life. He plainly pointed out the distinction between the new and the old—the children of this world, and the children of this newly introduced kingdom of God. "The children of this world marry; but the children of the resurrection do not marry, but are as the angels," having entered into the life of Christ, which is equal to that of any angel. This indicates that it is just as contrary to Nature for these children of God to propagate their species by natural generation, as for the angels to do so. The subjects of this new kingdom are represented by Jesus as having made themselves *eunuchs* for the pur-

pose of attaining to it; and this clearly teaches, that it is as contrary to Nature for the subjects of this kingdom to propagate offspring by natural generation, as for him who is literally a eunuch to do it. This amounts to an impossibility: and it really is *impossible* for the subjects of this spiritual kingdom to propagate natural offspring; for the very moment they consent in their hearts to the act, they die! This is the way the man of Eden died — lost his spiritual life — the very day he committed the act. This is Nature's law, and is as irreversible as the laws of the Medes and Persians. Their spiritual life becomes extinct: it is a "second death." The law of depravity in their members, has warred against the law of the life-giving Spirit in their minds, and brought them "into captivity to the law of sin and death." The soul that sinneth, dies. He who would add a new member to the kingdom of God by generation, after being "made alive in the spirit," is like the naturalist who seeks to discover the life-principle by an incision into the heart of a living man: the act designed to find life extinguishes it, and he but commits murder. Those who "begin in the spirit, and end in the flesh," murder their own souls long before their work of generation can be accomplished. And when accomplished, instead of producing a "*holy offspring*," it will be found to have been, like David of old, "conceived in sin, and shapen in iniquity."

The primeval pair of our present race, pure from the hands of the Creator, tried to generate a holy offspring, but produced a murderer, and lost paradise!

"They became dead to the life and things of the spirit." Noah was "*perfect in his generations*;" yet his offspring all became idolaters in a generation or two after the flood. Jesus is said to have been begotten by a Holy Ghost, and Pope Pío Nono decreed, by his bull, that Mary, the Mother of Jesus, was immaculate; and yet he possessed all the depravity common to human nature, and was tempted in all points like the rest!

The life of the "children of the resurrection," or "children of God," is an inspired life; and this inspiration of the Spirit of God raises them above the elements which govern the carnal man, in his generative life. Without this *inspired life* they can no more be elevated and supported above the elements of generation, than inert matter can counteract the law of gravitation. When the primitive Christians, on the day of Pentecost, were thus

divinely inspired, how suddenly was the strong bond of avarice, or acquisitiveness, rent asunder, and all property disclaimed, and devoted to the common good. Thus, also, the strong ties of husband and wife, and all the other fleshly relationships growing out of them, fell asunder, severed, by a stronger attraction of the higher and holier relationships of the Spirit — sons and daughters of God — brethren and sisters in Christ, without partiality or respect of persons.

Dear friend, we have perhaps, already wearied your patience: and, though what we have written may not convince you of the correctness and truth of our position, it must, we think, satisfy you that we can never comply with your proposition with regard to the work of propagation, especially your "*house of generation*," and its prescribed order. You cannot fail to see that we are wholly disqualified to generate, either a pure or depraved offspring, after the flesh. If we enter into the work of creation, or propagation, it must be in the realm of Mind, moulding and forming men's hearts, lives and affections, in conformity with the character of Christ. "If any man be in conformity to Christ, he is a new creature." And consequently there is a new creation.

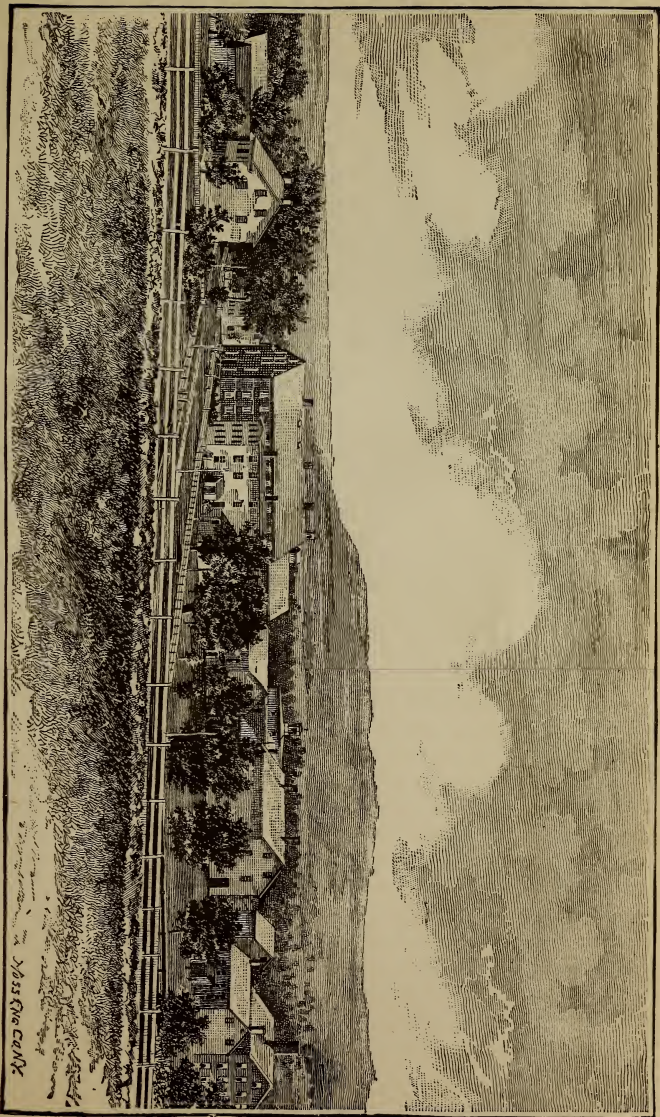
We, however, heartily agree with your views of the unbounded abuse of the generative order, and its evil consequences on the race; and also your idea of the licentious consequences of the filthy custom, which so universally prevails, of husbands and wives constantly lodging together. The ancients did not so. We read of Abraham's tent and Sarah's tent; of Jacob's tent and Rachel's and Leah's tents. And when the wives wanted offspring, they were wont to invite, and sometimes hire, their chaste husbands to visit them. (See Gen. xxx, 15, 16.)

We think you ought to let your light shine on this subject. Cry aloud, and spare not. It is not our work to improve generation. You that work at the business must do that. We want good *bricks*, — the very best that can be had, and sincerely wish you all success in improving them. We are not brick-makers, though we consider those that are, just as necessary in their place, if they do their work right.

We are Master-builders, called to build in the temple of our God, and go no more out forever.

Thy sincere friend,

R. W. PELHAM.



Church Family, Hancock, Mass.

Mass. Fine Cany.

AN OPEN LETTER.

TO ALL REFORMERS IN THE SPHERES OF GOVERNMENTAL POLITY,
SOCIAL ORGANIZATION, PRIESTLY THRALDOM, THEOLOGICAL
CANT, SECTARIAN BIGOTRY, RELIGIOUS PEDANTRY, AND
FEMALE DISFRANCHISEMENT :

Friends of Truth — Permit us to present to you the fact that there are seventeen societies of radical *Truth Temple Builders*, and Religionists, in the United States of North America, named "Believers in Christ's Second Appearance" — or "Shakers," embracing, in all, about fifty-three families, or communities, varying from about twenty to one hundred and fifty or more persons in a family, or commune, each holding all its real or personal property in common, as a substance consecrated to the service of God; the reform, development, and protection of human society in the freedom of conscience under republican and Divine government, female suffrage and equality; universal abandonment of international, and all other wars and bloodshed; peaceful settlement of national difficulties by arbitration, through a congress of nations; ransom from all kinds of human slavery, recognizing the right of property in any human being; banishing popery, and all human aristocracy; demanding the positive and eternal separation of Church and State; recognizing no religion in *mere* sectarian theology; as the illogical theology of the past, in the masses, was the logic of persecution for opposite opinions — the Inquisition! It burned John Huss, and Servetus, and unnumbered thousands during the Crusades. It burned new-light Christians and hung and burned spiritually-inspired media, branding them as witches! It has made a human holocaust of untold thousands of human beings, in the supposed cause of truth; both from sincere ignorance, and from personal ambition to be first and greatest, as a supposed Christian Church.

These people — The "Shakers" — recognize Christianity, genuine, to produce, in all its subjects, a death to the carnal, worldly life in humanity; its object is, to give humanity a *new, true, good*

character; to make men a law unto themselves; so that when this character shall have been perfected, none shall have cause to say, "*Know ye the Lord;*" "*for (then) they shall all know the Lord, from the least unto the greatest.*" But, this is not experienced while the Christian Church is militating against the powers of sin; but, a character of the redeemed state of the Church triumphant over death of soul; when

"All forms and creeds shall pass for naught,
As man is quickened by God's thought."

The Shakers, while confiding in the inspired testimony of many of the biblical writers, deny that the Bible of any nation or people is the "*Word of God;*" for that "*Word*" is a *spiritual entity*, "*Quick and powerful, and sharper than any two-edged sword; piercing even to the dividing asunder of soul and spirit, and of the joints and marrow; and is a discerner of the thoughts and intents of the heart.*" — Rom. iv, 12th. But these people deem that portions of the Christian Bible are a faithful *Record* of a measure of that "*word;*" that the Bible is not all yet written; that heavenly-inspired truths, recognized by the enlightened and inspired sages of the ages, and received by Jesus Christ, and his faithful followers, as the vicegerents of God to man, to reveal new phases of human evolution of our race into a spiritual and heavenly New Creation of God — a Christian dispensation of Christ's second appearing, are yet to be continuously manifested; and the Christ (*spirit*) manifested as the glory of both God and man, *in*, and *through* female, as well as male vicegerency, shall become "*The Chief of ten thousands*" (unto Christ's followers) "*and altogether lovely.*"

The Shaker (Christian) ideal, is a heavenly dual humanity; — an equality of the sexes, and of individuals, as regards a natural right to the earth, and its fruits, as a means of support; equality of sex in burden bearing, according to capacity for human weal, and protection of life, liberty, and the God-given inheritance of liberty of conscience.

Shakerism teaches that all human theologies must perish in the using; but the theology of true Christianity, as taught by the Christ-spirit, is an institution eternal as the heavens; but this embraces continuous revelations of truth. It recognizes God-given spirituality as the foundation of the *Christian Church Character and Life*; and that heavenly spirit scintillations, inspirations

and revelations, are the *pabulum of the Christian's soul life*; but, that *not* all spiritual manifestations are of a heavenly quality; hence the admonition to "*try the spirits*," and reject those who do not admit that a vicegerency of God is manifest to man through human tabernacles, who live godly lives, and keep themselves "*unspotted from the world*."

Shakerism, as an institution, is pure Christianity; and is to be recognized as the "Kingdom of Christ," and not of this world, as an institution; therefore, while its subjects are loyal to the civil law of nations, they take no part in politics, or political institutions!

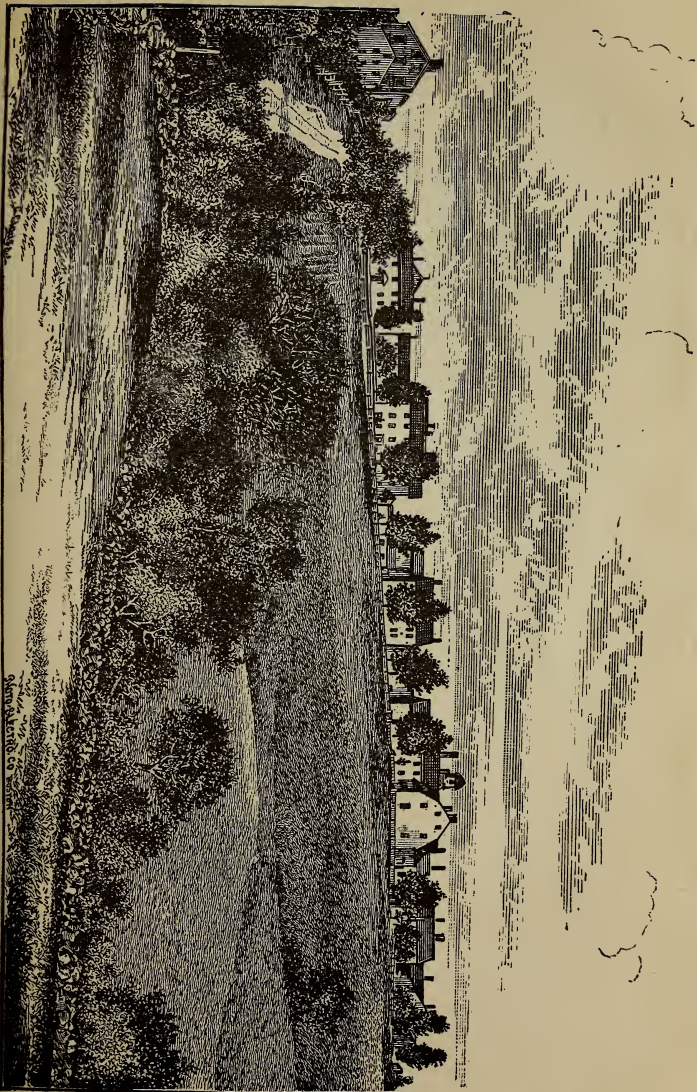
Shakers understand that all the claims a true Christian can have to earthly substance, is in usufruct only; and that we, and our services of life, belong to God; to help develop in human society a Christian character, until Heaven is inaugurated upon earth, and *love* is the ruling power in the governments of earth, bearing upon her dove-like wings of peace, the ensign of righteousness, justice, mercy, truth and good will to all mankind!

As Believers in the Second Appearing of Christ, we hereby present over fifty Communal Institutions, and their principles, as iconoclasts upon the humanly instituted theologies and creeds of Sectarians, that teach "Vicarious Atonement;" "An angry God;" "Justification by faith only," without accompanying good works. Election to salvation and damnation, without reference to the will or character of the elect; "The Carnal Resurrection;" "Water Baptism;" "The Plenary Inspiration of the Scriptures;" "The Immaculate Conception" of Jesus; the "Trinitarian idea of the Deity of Jesus," etc. Accepting the precepts and examples of Jesus Christ as our guide and preceptor, and believing that a new and true baptism of the Christ spirit *may*, should, did, and does as really descend upon the female sex of humanity as it did upon Jesus. We accept the advent of this Second Christian Dispensation, as now at hand; its lamp of truth now burning, and its trumpet sounding to "Whosoever will, let him come and partake of the waters of life freely!!"

Our prayers to all human rulers are, "May Heaven inspire them with wisdom to introduce such reforms in policy as may institute justice, peace, and righteousness, to make earth an Eden, — the Vestibule of Heaven."

Your Friend for Truth,

GILES B. AVERY.



Canterbury Chh. family of Shakers.

Wm. W. Phelps
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THE
NATURE AND CHARACTER
OF THE
TRUE CHURCH OF CHRIST

PROVED BY
PLAIN EVIDENCES,

AND SHOWING WHEREBY
IT MAY BE KNOWN AND DISTINGUISHED FROM ALL OTHERS.

BEING EXTRACTS FROM THE WRITINGS OF

JOHN DUNLAVY.

Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.—*Malachi.*

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ADVERTISEMENT.

The following extracts are from a work entitled "The Manifesto or a Declaration of the Doctrines and Practice of the Church of Christ:" to which the reader is referred for a more full account of the principles of the Society of Believers, called Shakers; likewise to a work entitled "The Testimony of Christ's Second Appearing," and to a small duodecimo, the title of which is, "A Summary View of the Millennial Church."

UNITED INHERITANCE.

CHAPTER I.

INIMITABLE LOVE AND UNION PREVAIL IN THE CHURCH OF CHRIST,
AND ARE MANIFESTED IN A UNITED INHERITANCE IN THINGS
TEMPORAL AS WELL AS SPIRITUAL.

THE same rule of judgment, and the same marks by which Christians know themselves, and know one another, so as to apprehend the body of Christ collectively, serve in the main, to prove to the world and to all men who are the true Church. For, notwithstanding the wicked may call them devils, and reproach them as deceivers, because of the very evidences of Christianity which they manifest, such are these same evidences, that they must be confessed to proceed from a source superior to human wisdom and human art. Therefore, "Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so, every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit: neither can a corrupt tree bring forth good fruit—wherefore by their fruits ye shall know them." (—Matt. vii., 15, &c.)

No doubt false prophets may appear with great zeal, and make a fair show; but they can, nevertheless, be known; *for, by their fruits ye shall know them.* Now these fruits can be known and distinguished from all others, else an appeal to them as the criterion by which to distinguish the true prophets, or church, from the false, would be useless. Thus it is written; "In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother." Here, then, is the evidence: "Love is the fulfilling of the law." (Ro. xiii: 10.) So also the substance and work of the gospel appear to concentrate in nothing so much as love; "For in Jesus Christ neither circumcision availeth anything, nor uncircumcision, but faith which worketh by love." (Gal. v: 6.) "And now abideth faith, hope, charity, [the offspring of love,] these three; but the greatest of these is charity," [the offspring of love.] "If a man love me, he will keep my words: and my Fa-

ther will love him, and we will come to him, and make our abode with him." (1 Cor. xiii : 13. Jno. xiv : 23.) "God is love ; and he that dwelleth in love dwelleth in God, and God in him." "Behold, if God so loved us, we ought also to love one another." (1 Jno. iv : 16, 11.) These scriptures, and a multitude more, show that the substance and work of the gospel are manifested in love. Therefore said Jesus Christ, "By this shall all men know that ye are my disciples, if ye have love one to another." (Jno. xiii : 25.)

Men are so tenacious of that kind of sense, that the life of a Christian is so hidden a matter as not to be known by any means, that many will probably conclude, that nothing can be determined by this love ; for who knows whether a man's love to the brethren be genuine or not ? But the scripture cuts this matter short : for *by this shall all men know* ; they are not left to guess at it, but *they shall know* that ye are my disciples. Love, therefore, must be satisfactorily manifested to all candid men, wherever it exists.

But let it be granted that love is not known by intuitive knowledge ; that the gift and sensation, or internal affection of love is not visible, or in the abstract, to the natural man, it can nevertheless be discovered in its operations ; for as faith without works is dead, being alone, so love without effects would be a contradiction of terms. "But whoso keepeth his word, in him verily is the love of God perfected ; hereby know we that we are in him." (1 Jno. ii : 5.) "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him ? My little children, let us not love in word, neither in tongue, but in deed [or work] and in truth, and hereby we know that we are of the truth, and shall assure our hearts before him." (1 Jno. iii : 17, to 19.) Love, therefore, is manifested by its operations, as the cause by the effect. But as the love of the body of Christ is peculiar to his members, separate and distinct from all love of the children of this world, (otherwise it would not distinguish them,) so its operations must be such as do not pertain to any rank or class, except the afore-said body of Christ, so as to prove the present agency and indwelling of the Spirit of God.

Now the immediate production of love, in the members of Christ's body, and that also by which the world are to know and believe them to be the people of his love, is union—such an union as the world know not. "That they all may be one ; as thou, Father, art in me, and I in thee, that they also may be one in us : that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them ; that they may be one, even as we are one. I in thee, and thou in me, that they may

be perfect in one ; and that the world *may know* that thou hast sent me, and *hast loved them, as thou hast loved me.*" (Jno. xvii : 20, to 23.) This, then, is the state of the body of Christ here on earth, in sight of the world, that they might know and believe the work of God—perfect in one. This evidence, in the estimation of Jesus Christ, is sufficient to convince the world, who are the people of God's love—and who is he that will scruple the propriety of his judgment ? But where such a union is not manifested, as evidences the present agency and indwelling of the spirit of God, as being his holy habitation, the true evidence of Christianity is wanting.

This union is of a different nature, separate and distinct from all the union which can possibly subsist among the children of the flesh, professed Christians or others : "The unity of the Spirit in the bond of peace." (Eph. iv : 3.) Therefore it is, that true Believers are able to maintain and increase in that union which the world cannot touch ; gathering together, more and more, as they increase in the work of God in Christ Jesus, as it was prophesied of them : "Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd ; and their soul shall be as a watered garden ; and they shall not sorrow any more at all. Then shall the virgin rejoice in the dance, both young men and old together : For I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow. And I will satiate the soul of the priest with fatness, and my people shall be satisfied with my goodness, saith the Lord." (Jer. xxxi : 12, to 14.) "Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God ; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone ; in whom, all the building, fitly framed together, groweth unto an holy temple in the Lord ; in whom ye also are builded together for an habitation of God through the Spirit." (Eph. ii : 19, to 22.)

Numerous other passages might be quoted to prove that Christians are united by one Spirit into one body, as the habitation or temple of God. And, as like causes produce like effects, the unity of Spirit within, produces unity of operation without, for as is the fountain, so are the streams. Therefore it is, that Believers are united in a manner and degree which the world cannot imitate, and the rule of Christ is proved true by experiment. Thus, also, it took place in the days of the apostles : "And the multitude of them that believed were of one heart and of one soul : neither said any of them that ought of the things which he possessed was

his own ; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus : and great grace was upon them all. Neither was there any among them that lacked ; for as many as were possessors of lands or houses sold them, and brought the prices of the things which were sold, and laid them down at the apostle's feet : and distribution was made to every man according as he had need." (Acts iv : 32, &c.)

Not only the example of the primitive Christians, in whom dwelt the Spirit of Christ, but the doctrine of the apostles afterwards, teaches the same union and disinterested benevolence and charity. "Let no man seek his own, but every man another's wealth." "Fulfil ye my joy, that ye be like minded, having the same love, being of one accord, [*Greek*, one soul,] of one mind. Let nothing be done through strife or vain glory ; but in lowliness of mind let each esteem others better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus." "Let the brother in low degree rejoice in that he is exalted : but the rich in that he is made low." (1 Cor. x : 24. Phil. ii : 2, to 5. Jas. i : 9, 10.)

Thus the Church and people of God are united in one body, and in one Spirit, and enjoy the mutual benefits of one consecrated and united interest and inheritance in all good things, whether temporal or spiritual. And all those who yield to the truth of God, impelled by the same Spirit, know nothing better to do with all they have and are, than to give all up to God, to be enjoyed by his people ; for this is according to the genuine operation of the one Spirit of Christ, as it is written, "Inasmuch as ye have done it to one of the least of these my brethren, ye have done it to me." (Matt. xxv : 40.) This fulfils the word of the Lord by the prophet, to his church, in the day when her deliverance should come : "Arise and thresh, O daughter of Zion ; for I will make thine horn iron, and I will make thy hoofs brass : and thou shalt beat in pieces many people : and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth." (Mic. iv : 13.)

The world have no such union, neither can have, because they are governed by a different principle, incapable of producing it ; not a principle of purity in the Spirit, but a fleshy principle of lust ; as it is written, "All that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world." (1 Jno. ii : 16.) God is spirit ; and when man fell from God, he fell from the Spirit into the flesh ; hence the flesh is considered as being in opposition to the Spirit. God is love ; and therefore, when man fell from God, he fell out of love into lust. The love of God unites, but the lust of the flesh separates and di-

vides. "From whence comes wars and fightings among you? come they not hence, even of your lusts that war in your members?" (Jam. iv : 1.) The world therefore cannot live in gospel union; jealousies and divisions arise too easily, because they are in the flesh, and walk as men, that is, in the fleshy, fallen nature of men. "For whereas there is among you envying, and strife, and divisions, are ye not carnal and walk as men." (1 Cor. iii : 3.)

To avoid these things, therefore, as much as possible, and partake such comfort as Esau's portion (*the earth*) affords, the world find it expedient to keep a convenient distance apart, at least so far that every one can have his own moiety separate and unmixed with that of his neighbor, or even his brother. And if, at any time, two or more remain in conjunction for a time, it is on the principle of each one advancing his individual profit, better than in any other method, still keeping the dividing line marked. And whatever small digressions from this general state of things may happen in a few instances, these do no honor to the profession of Christianity, and are no proof of the reality of those who profess it; for those who make no pretense to the profession, and some of them not even to the belief of it at all, equal, if not exceed, the boldest professors amongst the denominations of reputed Christians. This proves that all that these professors have gotten, falls short of the mark; because it can be equaled, and, in many instances exceeded, by men who do not pretend to be influenced by anything more than natural reason.

Thus father and son must divide, as soon as one, particularly the latter, concludes it is for his individual advantage. Brother and brother must part, lest one should oppress the other, or take some undue advantage of him; or perhaps their families are in danger of disagreeing—their love is warmest at a distance. Professors and their brother professors must be apart; and count it a great matter if they live in one neighborhood, and have no jars; and perhaps boast of what brotherly love is among them—that they love their brethren as themselves. But let them come into contact; let them take each other's property, and minister it to their families, indiscriminately, as every one hath need; or let one come to another, and ask favors of value from day to day, and say nothing of any retribution; or let them enter into a stipulation to be thus liberal and disinterested with each other, and the scale will soon be turned; jealousies will arise, and all their Christianity cannot prevent them.

Or if professed Christians are able to come together and inherit jointly, and so prove in fact that they possess the character of Christ's disciples, or body, in having love one to another, and having the same care of one another, why do they not put it into

practice, and so do honor to their profession, and wipe off reproach from the name of Christianity? Or will they presume to say, that their love is sufficient in strength to overcome every barrier, and bring them together, and keep them so; but it is not so great as to render such a situation desirable? Many have acknowledged that it is the true and proper order of Christians, and that possessing separately is selfish and corrupt. Some have tried it in vain. Others have acknowledged it to be the most comfortable and proper method of living, and some even of those who profess no Christianity. But how shall it be effected? No human wisdom—no philosophy—no philanthropy—no degree or order of godliness, short of crucifying the flesh with its affections and lusts, each one denying himself, taking up his cross, renouncing the old generation, and following Christ in the regeneration, can ever lay a proper foundation for this union. Now when a man is not as willing that his brother should use his property, as he is to use it himself in the same circumstances, he cannot be said to love his brother as himself. But the members of Christ's body have the same care one of another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it. (1 Cor. xii: 26.)

Any people may live in a manner esteemed peaceable, in their towns and neighborhoods, each one pursuing with eagerness those measures which he thinks best calculated to subserve his own selfish purposes, and saying to his neighbor, *Touch not mine, and I will not touch thine*; and if occasion require, they can call on the civil authority to settle their disputes. But if the followers of Christ do not exhibit an union, superior to any thing found among other people, how shall all men know them by their love one to another?

That the primitive Believers, at the day of Pentecost, and afterwards, did exhibit the most incontestible evidence of their love one to another, when they were of one heart and one soul, having all things common, and dividing their substance as every one had need, and that this love was superior to any love or union found among any other people, no man of understanding and truth will pretend to deny. And by parity of reason it will be granted that where the same love and union are found, there the same Spirit rules.

At this instant, the same essential and distinguishing characteristics, once exhibited by the primitive Believers, are exhibited by the Believers of the present day, who have received the faith of Christ's second appearing. Hundreds! yea, thousands! in America, happy land of liberty, live together in large families, to the number of thirty, forty, and sometimes sixty or more, like brethren and sisters, or like a company of harmless lambs. And a number of such families form societies, and live in peace and harmony,

bound together by no other bond than that of love. On what principle can such a work be effected, except that superior love of the gospel which influenced the primitive Christians, by a divine unction, to become of one heart and soul ?

CHAPTER II.

THE SUBJECT CONTINUED.

At the day of Pentecost, and afterwards, there were Jews, Greeks, barbarians, bond and free, bound together by the bonds of love, visibly manifested by union and agreement, to the astonishment of the beholders. Here are the same visible works of that superior love, manifested in colors equally striking. Here we find people in large collections, living in peace and harmony ; people brought up in different countries, naturally different in their dispositions, different in their educations, their manner of living, their plans of economy, their degrees of industry and degrees of wealth ; naturally covetous, proud, and self-willed, tenacious of their own plans, and possessed of every other disposition which prompts the children of men to hatred, variance, and the perpetration of evil actions. How are these fashioned alike ? On what principles are they united ? Let conscience answer, and it will say—*On no other than the present operation of the Spirit of the one and only true God.* This is the work which carries the palm. And we may victoriously say of it—“Where is the wise man ? Where is the scribe ? Where is the disputer of this world ? Hath not God made foolish the wisdom of this world ? For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, (and so do our nominal professors,) and the Greeks seek wisdom ; but we preach Christ crucified : to the Jews a stumbling-block, and to the Greeks foolishness ; but to those who are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.” This, then, is the work in which the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. (See Isaiah xxix : 14. Compare 1 Cor. i : 18, to 24.)

If people, therefore, in these days demand a miracle, here it is ; a work, even a marvellous work, out of the ordinary course of nature, contrary to it, and which cannot proceed from any other source than the present agency and indwelling of the Spirit of God, as in his own living temple—a miracle which cannot be imitated—of a spiritual nature—an abiding miracle, containing

the essence of the Gospel of the kingdom of God—a miracle confessedly superior to all miracles of another kind. “Charity never faileth; but whether there be prophesies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away: and now abideth faith, hope, charity, these three; but the greatest of these is charity.” (1 Cor. xiii; 8, to 13.)

It is a question with some, whether the Spirit of Christ leads to so great a union as to possess a united interest in all things, as well outward as spiritual; or whether it is necessary to practice such a union to be Christians indeed? This question can exist in that heart only, where selfishness prevails above every other principle; for out of the abundance of the heart the mouth speaketh; and where the Spirit of Christ prevails, it saith, “Look not every one to his own things, but every one also to the things of another.”

But the very existence of such a union proves it to be of God, and in the Spirit of Christ. For fact proves principles; or the existence of any effect, proves the existence of the cause producing it. And the existence of any effect which cannot be produced by any cause save one, proves invariably the existence of that cause. But it is proved in fact, that such a connection, in a united interest, cannot be supported by any cause separate and distinct from the Spirit of Christ dwelling and acting in the people who are thus united. Yet such a connection does exist in a united interest; it therefore proves the agency and indwelling of the Spirit of Christ, and that this union is according to the mind of Christ, and proceeds from him as his own work.

A candid attention, however, to a few portions of scripture, in addition to those already considered, will sufficiently dissipate all doubts on that point. Jesus said, “There is no man who hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel’s, but he shall receive an hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions, and in the world to come, eternal life.” (Mark x: 29, 30.) But how can they who forsake all for Christ’s sake and the gospel’s, receive an hundred fold in this present time, except only on the principle of a united interest and gospel equality? How could a Believer possess an hundred fold of houses and lands, except only on that principle in which he could possess all that which his brethren possessed, while they also possessed the same in a united capacity? For an hundred fold of private interest is out of the question; not only in fact, but even in theory; common sense forbids it.

If any argue, that the promise of Christ relates to the superior degree of comfort enjoyed in their former relations and posses-

sions, it may be asked, Where is the society of professors who are not heard to complain, murmur, and fret, at their temporal inconveniences, wants, losses, and disappointments, as much as other people? Where are the professed Christians who enjoy an hundred fold more comfort, union, and peace with their kindred? And if they do not, according to their own method of reasoning, it is either because Christ has not been faithful to his promise, or they have not complied with his conditions by forsaking all.

But that such is not the meaning of his promise, appears evident from this, that when any man forsakes all for Christ's sake and the gospel's, he thereby incurs the enmity of his kindred. "Think not," said Jesus, "that I am come to send peace on earth: I came not to send peace but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be those of his own household." (Matt. x: 34, 35, 36.) This shows that to forsake all for Christ, is something real, not in word and in tongue, but in work and in truth, something manifest to the family and kindred, which engages their resentment; and, therefore, that the brethren, and sisters, and mothers, and children, as well as houses and lands, are not according to the old order at all, but according to the order of Christ, whose kindred are those who do the will of his Father in heaven: accordingly the promise includes no wife, though the forsaking does; and for this plain reason, that the works which are appropriate to a wife, according to the old order, have no part in Christ; their place is not found with him. But farther—How can any be said to forsake all for Christ's sake and the gospel's, while they continue to hold them as formerly, at their individual disposal, and while there is no discoverable difference between their claim to the same kind of possessions, and the same claim in those who make no pretence to have forsaken all for Christ?

These things show what the truth is; that those, and those only, who have forsaken all, according to the true order of the gospel, can and do enjoy an hundred fold more satisfaction than formerly, and that there is no way in which a man can forsake houses and lands, brethren and sisters, father and mother, and at the same time receive an hundred fold, according to the promise of Christ; but by renouncing his former selfish disposition and claim, in *heart and practice*, with all the gratifications pertaining to that claim, and coming into a union, in which what is possessed by an individual, is possessed by the whole; so that a just and impartial equality reigns among the whole, and the rich and the poor share an equal and mutual privilege. Granting, therefore, that the promise in consideration is expressed in language some-

what figurative, it admits and requires an acceptation as literal as can be expected in representing spiritual things by natural.

Another passage of scripture which will not admit any acceptation, only such as supports the faith of a union of interest, and is as free from figure in itself, and in its connection, as perhaps any language can be, is this: "It remaineth, that both they that have wives, be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not abusing it; for the fashion of this world passeth away." (1 Cor. vii., 29, to 31.) How can this scripture be fulfilled in any people, except those in whom a union of interests subsists, and an impartial equality reigns? How can a man buy, and be as though he possessed not, and the fashion of this world pass away, when he buys for himself, distinctly from his brethren, or to hold at his own individual disposal? for though he should be somewhat liberal in the use of his possession, it is all within the compass of the fashion of this world.

Some argue that the apostle had respect to the state of men after the dissolution of the body. But what concern have disembodied spirits with buying and selling, or with using this world? And if the argument be stated thus, that those who *now* buy, will *then* be as though they possessed not; that is not what is said; and his meaning is best known by what he said. It also represents the apostle's language weak and futile, to make him say of those in a world of spirits, that they are as though they possessed not, when it cannot be said they either use or possess this world in any sense whatever. Besides, the reason annexed for that state of things which the apostle describes, is by no means favorable to its having its accomplishment in the disembodied state; not because we go out of the world, but, *for the fashion of this world passeth away.*

Now the fashion, the known fashion of this world is, for those who have wives, to be as though they have them, using them in that which it would be unlawful and unjustifiable to make common; for those who buy to possess, and be as though they possessed, holding their possessions as their peculiar right; and for those who use the things of this world, to do it according to their own pleasure, without proper regard to the fear of God and the promotion of his cause. Whereas in the Church of God, those who come into union, if they have wives, with Peter, they forsake them, and no longer make any use of them which would be unjustifiable in any case. So that they are literally as though they had none. And in them is fulfilled the scripture which saith, "Marriage is honorable in all, and the bed undefiled;" becaus

they abstain, most rigidly, from all works pertaining to marriage, that are dishonorable, (according to the practical testimony of all people, by their concealment,) and which alone ever defiled the marriage bed. And this is the only admissible acceptance of that scripture; because it is manifest from the law, that no married Jew kept his bed undefiled.

Also, in the Church, those who buy are as though they possessed not; because they only possess in common with their brethren, and claim no private property; as having nothing, yet possessing all things. "Charity seeketh not her own—let no man seek his own, but every man that of another." For the man who has forsaken all for Christ, has taken up his cross and followeth him, and hath found that treasure which is with Christ, and endureth to eternal life in heaven, is not careful, or even willing, to inherit any separate treasure or estate, either real or personal. Nevertheless, it is not the faith nor practice of the Church to require any man or people, to make a sacrifice or surrender of their temporal interest to the common use of the society, contrary to their own faith and best understanding. It is only the practice of those whose faith it is so to do; who have maturely considered the subject, and believe such sacrifice and united inheritance to be for the honor of God and his gospel, as well as for their own best interest; because they desire to inherit substance. Until their faith is thus ripe for a united interest, believers are admitted to a free privilege in things spiritual, their separate interest notwithstanding.

Again, if in the order of a united interest in Christ, they use the things of this world, that is, material things, they do it to the noble and superior purpose of subserving the work of God in Christ, to the edification of his Church. "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God:" This, therefore, is using so as not abusing.

On the whole, therefore, we conclude that this language of the apostle is properly descriptive of a time and work which should take place on earth, when God, according to his promise, should create new heavens and a new earth, wherein dwelleth righteousness.

CHAPTER III.

THE SUBJECT CONTINUED.

A consideration of the new heavens and new earth, may serve as a further confirmation and illustration of the order of the Church,

in a united interest. For what can mean these new heavens and new earth, but a new state and order of things, both in outward things, and in things relating to the spirit. Or will any one be so weak as to suppose they mean the literal creation of another heaven and earth? Or if this language be supposed to relate to a time and state of things when all shall be heaven, and the earth put out of the account, what then is the meaning of the new earth?

But the truth may be illustrated in this particular, by the case of a man in Christ. He is said to be a new creature; not because there is any change in the identity of his existence; he is the same person as before, having the same soul and body. The change is not physical; he has new objects and pursuits, is converted from the flesh to the Spirit, from the old order of things in Adam, to the new order in Christ, having renounced and put off the old man with his deeds, which are corrupt according to the deceitful lusts, and put on the new man, who, after God, is created in righteousness and true holiness. So when Christ shall possess that kingdom on earth which is promised, and every individual in it shall be thus renewed, such a happy change in spirit will be produced, and as the effect thereof, in outward economy, as is fitly represented by new heavens and a new earth. For it cannot reasonably be doubted by those who believe the scriptures and pay due respect to them, that such a state and order of things must and will take place after the reign of the beast is finished—when the sanctuary is cleansed, and when the kingdom, and the dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High. But once more.

Another promise is, "*He that overcometh shall inherit all things.*" This promise is also made to every individual overcomer; and therefore shows that a joint union and equality is the very order of heaven itself, and is the true character and proper order of that kingdom for which Christ taught his disciples to pray, in which the will of God is done on earth as it is in heaven. For short of such a state of things, no true distinction can be made between the false prophets and the true, or between the wolves and the sheep: neither can there be a true distinction between the churches of Antichrist and the Church of Christ.

Thus we have stated, in some leading particulars, the true character of the Church, or body of Christ, according to the scriptures, and have shown the evidences by which they are to be certainly known and distinguished from all other people, which consist of love and union not to be imitated or counterfeited. No doubt many of the carnally wise and learned among the professing world, will sneer at this evidence and these statements, as

being inferior and trivial; because out of the line of their high sense and exalted notions of Christianity, according to their own minds, and not according to Christ. But the city of God's people is low, in a low place, and the inhabitants are meek and lowly in their spirits; let those, therefore, who are disposed to sneer and condemn, cease from so doing, until they can disprove by experience the evidence here stated.

It is here stated that a gospel union and mutual interest, with an impartial equality, reigns at this instant among the believers, who have the faith of the second appearing of Christ; and it is proved by scripture testimony, in conjunction with plain reason, as clearly as any unbiassed man can ask, to be the effect of the Spirit of Christ, in the gospel, and the necessary product of that Spirit, without which there can be no true Church. It is also stated that this inimitable love and union are miraculous, in the most noble sense of the word, as being superior to all philosophy, philanthropy, or any other science or order of knowledge, exclusive of the wisdom of God by the cross; and as being truly spiritual, and comprehending the very essence and treasure of the gospel, and therefore evincing the present agency and indwelling of the Holy Spirit. If this consequence be denied by those who scoff, let them prove by experiment, that the same consequences, that is, the same love and union, with the same united interests, can be produced from some other source. Until that is effected, they will leave us, and all judicious men, in possession of this faith, that the above premises and conclusions have their foundation in that immovable rock, TRUTH.

I shall therefore close this subject with removing an objection or two. The first is—That other people live in common interest and joint union as well as we. And particularly the monastic orders of the Roman Catholic Church have been alleged as an example, equally evidential of the faith of Christ, on the score of unity of spirit and community of interest. I have no dispute in my mind, but some may obtain, partially, the order of the Church of Christ by possessing, partially, the same form of faith. And whatever is found to possess any part of the truth of God, ought so far to be approved; and where there is an increase of light, producing an increase of order and good fruits, it is still more hopeful. But to produce good fruits in perfection, a full and correct faith is requisite. No doubt every man will find a measure of justification, in proportion to the honesty and perseverance with which he bears his cross against all evil in his knowledge, and denies himself, for the truth's sake. And if the Catholic monastic orders retain something of the form of godliness, from the apostolic dispensation, (as no doubt they do, and are almost the only Church

that can exhibit plausible evidence for such a pretention,) that circumstance cannot disannul the propriety of the order of the true Church, nor invalidate its testimony wherever it is found; neither can it prove the Roman Catholic Church, or their monastic orders, to be in equal possession of the truth and unity of the Spirit with the believers in Christ's second appearing, unless the fruits of the former be, in all things, equal to those of the latter, when all attendant circumstances and apparent hindrances are taken into the account. It still remains true that the tree is known by its fruit; and that the existence of an effect, which can subsist by one cause only, proves the existence of that cause.

But the Roman monastic orders bear a very distant resemblance indeed to the believers in Christ's second appearing. They are a select number, professing greater sanctity than the church in general, and consequently greater than is indispensably necessary to salvation; for they do not dispute the justice of the hope of salvation in those members of the body who are not monks and nuns. But these believers aspire to no more sanctity than that which is sufficient to perfect salvation or full redemption, knowing no perfect salvation short of a full and perfect cross. Those are an excepted and dependent branch of the body, supported mainly by the gratuities and other contributions of the church. These support themselves by their own industry, working with their own hands, doing the thing which is good, to satisfy their own necessities, and to have something to give to those who need. Those are free from the encumbrance of wife, husband or children, to embarrass the mind in their first entrance. These include all classes of people, married and unmarried, old and young, rich and poor, who are willing to have salvation by the cross of Christ. Those are bound by oath or solemn vow to maintain their life of celibacy. These have no bond but their faith and choice, or love to the truth. Those are patronised by public approbation and authority; while these are marked out as enemies to mankind, and dangerous to society. But with the faith and power which those have, let them attempt, like these, to unite into one body, and advance with the same celerity; let them include in their community of interest the old and the young, the rich and the poor, the married and the unmarried; let them bring into one, whole families, with their various wants, and other diversities of situation; and let parents labor equally for the support of the children of others as for their own, so that things may appear in their true effects, and they will find themselves as weak as other people.

But another objection or difficulty may be advanced. That to come into this order of common interest, to dispose of family and

property in this manner, intermingling in the common mass, with an unknown people, their manner and spirit also greatly unknown, is too great a sacrifice; God cannot require it. But God requires all; for said Jesus, "Whosoever he be of you, who doth not forsake all that he hath, cannot be my disciple." (Luke xiv., 33.) Yet not unreasonably, as I have just stated above, that it is the faith of believers so to do, and that one side of such faith, there is no requisition of that kind. It is not to be expected that people in common circumstances will unite with them at all, unless moved by the faith that these have the truth, and know the way of salvation; neither is it required or expected of any, to undertake any degree of community of interest beyond what their own faith approves, and their own understanding and choice sanction. Accordingly, some live more years, and some fewer, in their private families and private interest; and still hold their union to the body, keep their justification, and find salvation from sin in proportion as they keep an effectual and uniform cross against all sin in their knowledge. But the testimony of Christ's second appearing excels in this, that it effectuates the gathering into one, those whose faith it is to come into that heavenly order—the unity of the spirit in the bond of peace.

CHAPTER IV.

WITHOUT THE CROSS OF CHRIST, NO POWER OVER SIN.—THE ABO-
MINATION THAT MAKETH DESOLATE, OR MAN OF SIN.

FURTHER to elucidate the true character of the Church of Christ, and to evince the impossibility of supporting the character without being possessed of the real faith of Christ, in obedience; that is, the impossibility of appearing to be Christians, without being so in reality, let it be considered, that the real faith of Christ cannot be kept without bearing his cross. "If any man will come after me, let him deny himself, and take up his cross, and follow me." (Matt. xvi., 24.) He doth not say, Follow Adam, or Moses, or David, but *follow me*.

A fundamental error among those who profess the Christian name, is in not distinguishing, properly and radically, between Christ and Adam, or the old creation and the new, and between Christ and Moses, or the law and the gospel. Therefore, in stating the character and duty of Christians, they are as likely, if not more so, to introduce those things which pertain to the law, or to the first Adam, as those which belong to Christ and his follow-

ers. This error is the supporter of many more. But the scriptures make it evident, that the order of Christ is not the order of the old creation, in any of its different forms, insomuch that those who follow Christ are no more of this world. "They are not of the world, even as I am not of the world." (Jno. xvii., 16.) Those who follow Christ, follow him not in the generation, but in the regeneration. "The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly." (1 Cor. xv., 47, 48.)

Now a proper understanding of the order, cross and work of Christ, will greatly assist in discriminating between the body of Christ and other people. Some particulars have been already stated, relating to the order of Christ, by which his people are distinguished from others, as their exemption from sin, and the manifestation of their love and union. But as every effect must have its cause, it will not be improper to inquire, and assign some reasons, why no people can live in the same union of the Spirit, except those who believe that Christ hath made his second appearance.

It was predicted and recorded in the scriptures, that the power of the holy people would be scattered, and that the abomination of desolation, spoken of by Daniel the prophet, would stand in the holy place. Now, if it can be found that the abomination of desolation is standing where it ought not, we shall have satisfactory evidence that the faith and participation of the second appearance of Christ, are necessary to keep the unity of the Spirit in the bond of peace, because that abomination was to remain in the holy place, or temple of God, until the coming of the Lord as already shown. So that, when the abomination had once got in, and obtained a possession where it ought not, the true order of that holy place could never be kept again, until the Lord came to expel or to destroy it. It is, therefore, indispensably necessary, that they who are able to keep the true order of God, should possess the faith, and actually partake of Christ in his second appearing. And if it can be shown what that abomination is, which was spoken of by Daniel, and afterwards by Jesus Christ, that will give evidence as to the correctness of the views of those who have the faith of Christ in his second appearance; and also, that none can keep the unity of the Spirit in the bond of peace, without the same faith.

I have already shown that the Church, or people of God are his temple, and that that temple is holy and a habitation of God through the Spirit, as it is written: "Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell *in the midst of the children of Israel forever, and my holy name*

shall the house of Israel no more defile." And again: "For ye are the temple of the living God; as God hath said,—*I will dwell in them, and walk in them*; and I will be their God, and they shall be my people." (Ezek. xliii., 7. 2 Cor. vi., 16.)

Now, if it can be made to appear what the abomination of desolation is, that will more clearly decide, whether it is now standing, and also, where it stands. But that it is now standing, is already proved, unless Christ hath made his second appearance long enough to consume it; for it was to continue until he came. The business, therefore, which remains, is to find what is that abomination which maketh desolate, and is the cause why people cannot be united in one body, who have not the faith of Christ in his second appearing.

And 1st. The character of that abomination, of which I shall take notice, is, that it stands in the *holy place*, where it ought not. To put any thing where it ought not to be, is corrupt; but to put into the *holy place*, or temple of God, an unclean thing, that which ought not to be there, is supremely corrupt. Now, by inquiring into the order in which the professors of Christianity live, and comparing it with the order of Christ, we may find what that is, which keeps its residence *in the place where it ought not*, which does not belong to the order of Christ, and yet resides, uninterruptedly, among the professors of his name, who have not the faith of his second appearing. There are, at most, but a few exceptions of those with whom the same Spirit of Christ has some influence.

"The children of this world marry and are given in marriage; but those accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage. Now, all the true followers of Christ are accounted worthy to obtain that world and the resurrection from the dead. It is, therefore, proved, logically, and to a demonstration, that the true followers of Christ neither marry nor are given in marriage. Observe, it is not said, They will not, as at some future period; but it is said in the present tense, They neither marry nor are given in marriage. But professed Christians, of nearly all denominations, except those in the faith of Christ's second appearance, marry and are given in marriage. This, therefore, affords a lively presumption, that this same work of marrying and being one flesh, as a man and his wife are, is the very thing which, at least, contains the aforesaid abominations; and especially considering, that nothing beside this, and what pertains to it, is said, by the revelation of God, to be of the world, or of the old creation, and yet it is approved by professed Christians.

That this is peculiarly the order of the first Adam and his line, is sufficiently evident by the very words of the scripture. "There-

fore shall a man leave his father and his mother, and cleave to his wife; and they shall be one flesh." "Have ye not read that he who made them at the beginning, made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife; and they twain shall be one flesh?" (Gen. ii., 24. Matt. xix., 4, 5.) But no such appointment was ever made by God to Jesus Christ, the Father of the new creation, and Head of the Church; no such order or appointment was ever made by Jesus Christ to his followers. And no impropriety can be alleged against recollecting, in this place, the contrast between Christ Jesus and the first Adam, and the consequent contrast between their posterities. "The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly." If, therefore, the posterity of Adam are in their proper order to marry, and cleave each man to his wife, and be one flesh with her, after the example of their earthly head, by parity of reason, the followers, or children of Christ, are in their proper order to marry not, after the example of their heavenly head, that they may be one Spirit with him; for "He that is joined to the Lord is one Spirit." (1 Cor. vi., 17.)

To introduce marriage, therefore, or natural generation, into the Church of Christ, is to put it out of its own order, and place it where it ought not to be. Marriage and natural generation are indisputably the order of the flesh, and of the first Adam; and the flesh lusteth against the Spirit; therefore, to introduce generation into Christianity, or into the Church, is to put into the holy place that which ought not to be there; for the temple of God, which is his Church, is holy, as before shown.

2d. Another mark of the abomination is, that it maketh desolate. To all those who are able to perceive spiritual things, this is self-evidently true of the order and works of the flesh, that they scatter the works of holiness, and make all desolate wherever they find a residence. But that which is visible, as a living evidence to all men, natural as well as spiritual, is, that those only, who, walking in the faith of Christ, neither marry nor are given in marriage, but renounce the order of the flesh wholly, are able to keep *the unity of the Spirit in the bond of peace*, and to live together in a united interest, in things temporal as well as spiritual; this is a living and perpetual proof that the order of the flesh is the abomination of desolation, or, at least, contains it as before observed.

3d. That which maketh desolate, is called an abomination—something hateful and to be hated. No doubt it will be difficult to persuade the subjects of Adam's line that the order and works of the flesh are abominable: "They who are according to the flesh,

relish the things of the flesh." But, on the other hand, they who are according to the Spirit, savor the things of the Spirit; and as the flesh lusteth against the Spirit, and the Spirit against the flesh, it is unavoidable, that the flesh is an abomination to the Spirit, and that all the works of that fleshly order, are an abomination to all those in whom the Spirit resides; "For that which is highly esteemed among men, is an abomination in the sight of God." (Luke, xvi., 15.)

That the works of the flesh are an abomination, all men of common decency bear witness, by scrupulously concealing them; and however they prize them, or marriage, for their sake, as that which legalizes them, their estimation, instead of justifying them, only illustrates the truth of that scripture which saith, *Their God is their belly, and their glory is in their shame*; and again, that, *It is a shame to speak of the things which are done of them in secret*: these are literally those things.

4th. I conclude few, if any, deny that the abomination of desolation is the same with the son of perdition, spoken of by Paul; not only because their works are tantamount, *desolation* and *perdition*, but also because they are both represented as having their residence in the same holy place, or temple of God; thus the entrance of each is attended with the banishment of the true worship of God, the falling away in the one description, and the taking away of the daily sacrifice in the other. But that this son of perdition, called also, in the same place, the mystery of iniquity, and that wicked or [*Greek*] lawless, is the order of the flesh, or, at least, the nature of that order, it needs only a mere statement to prove.

1. His first character is, that he "*Opposeth and exalteth himself above all that is called God or that is worshiped.*" (2 Thes. ii., 4.) Which very naturally admits this acceptance, that this son of perdition, whatever it is, claims the worship and estimation of all, in preference to any other God, or any conception concerning God. Now, observation and experiment prove, that this is strictly true with the order and nature of the flesh. A man in that order may worship what God he pleases, or have what faith concerning God and his worship he thinks most appropriate to his character, provided he scrupulously maintains an unrestrained license to the works of natural generation.

Although some may think the man is wrong, and sometimes try to convince him, by argument, that is generally the extent; he remains in good credit, is reputed a good citizen, and, in general, those of a different faith hold as great familiarity with him as if his sentiments were more congenial with their own. Thus professors of various denominations and contrary sentiments, and those who profess no Christianity at all, nor even give credit to the reality

of it, can live together in good civility, good neighborhood and sociality, as freely, in most cases, as if they all possessed one common faith. The husband also, or wife of the unbeliever, may be a professed Christian; this difference makes no material jar between them, notwithstanding such professors generally agree that such unbelievers are all finally damned. This good Christian husband or wife seldom feels any distress of moment about his or her unhappy infidel companion, as long as he or she unfailingly adheres to the offerings of the flesh. Thus thousands agree, and live in as much peace as is common among men, while nothing is between them of greater importance than what they count the worship of God; but difference in matters esteemed of the greatest consequence must, by parity of reason, produce the greatest disunion and separation. Whence, then, this agreement amidst such diversity of sentiment and practice? They all agree in the chief matter—that *which demands the estimation of all men, and stands superior to all objects of worship.*

But let any man once receive the faith of Christ, in the regeneration, and once begin to testify and practise it, and the sociality is interrupted, and especially with the professed Christians; his wife complains that he has awfully fallen, he has forsaken Christ; because he has taken up his cross against the flesh; his neighbors say he is deluded, they are sorry for him, grow shy of him, and soon begin to tell of some evil he has done, and wish him out of the neighborhood; for they count him a troublesome man, or a dead man to them. Thus the separation grows wider and wider, as soon as all their efforts to reclaim him from the faith of Christ, and regain him to the flesh, are found to be of no avail. And what has he done? He has determinately engaged in following the footsteps of Christ, and abstaining from those things which they will all acknowledge that Christ never touched, and which they also believe would be a base impeachment of his character to suppose he touched; therefore the man is deluded, and hath forsaken Christ. These things show the general nature of the consequences of a man taking up his cross to follow Christ, though the effects are more violent on some occasions than others.

The abettors of the flesh may object to a thousand other matters; but facts prove that no religious sentiments make any interruption of moment amongst relations or neighbors, so long as the nature and order of the flesh, or works of natural generation, are preserved sacred and inviolate; but let a man or woman take up the cross of Christ, and follow him in the regeneration, and the spirits are all around up in arms; this shows that the flesh is in higher estimation than any other God. I here speak of matters as they exist in a free government; in those which are incorpo-

rated with religious sentiments, the true source of division might not be so palpable.

2. The son of perdition also *sitteth in the temple of God*. This hath also been shown to be the case with generation.

3. He also *showeth himself that he is God*. This is also proved to be the case with generation. The people may call it marriage, which is considered as legalizing generation; which is said to be honorable in all, and in its own order, without abuse, had nothing evil in it; but it does not belong to the order of Christ. The works, also, to which it is considered accessory, are dishonorable, as it is also proved above; for they always blush at the light, which honorable and good deeds do not: "He that doeth truth, cometh to the light, *that his deeds may be made manifest* [not concealed] that they are wrought in God." (Jno. iii: 21.) Or they may call it the order of the flesh, in which are included the correspondent union and coöperation of the male and female, who are one flesh, which, in its own place, without abuse, was innocent and very good; but it does not belong to Christ or the order of the Spirit—God, therefore, is not in it.

These remarks introduce an occasion to observe, that the evil is not originally or primarily in the order of the flesh, or the corresponding union between the male and female, but is that nature of the serpent received in and by the fall, consisting in a spirit of disobedience to God, and a subversion of his order and appointments. That nature hath its seat in the flesh, is incorporated with it, and operates in its order where it chiefly presides; so that the works of the flesh are the works of that nature, which is itself become the very nature of the flesh. On account of this nature and its productions, the flesh is degenerated and degraded, even in its own order, but it is especially inimical to Christ and the order of the Spirit. Add to this, that the order of the flesh, in its best state, is not the order of Christ, or the Spirit, but much inferior, inasmuch as the earthly man is inferior to the heavenly. These things account for the irreconcilable contrast and enmity subsisting between the flesh and the Spirit, so abundantly confirmed in the scriptures.

But the flesh, or its order, by whatever name it is called, has the nature of the serpent in it; its works, also, are every where known, and esteemed by all who approve them, as belonging to the Christian, above God, and Christ, and all things, as is evident from the fact that the faith which rejects those works from Christianity is more offensive to them, than any other faith which embraces or rejects anything else. As, therefore, this order of the flesh shows itself to be God; so it is in truth god, even the god of the world, set up in the holy place.

What farther proves this order to be the god of those who approve it, is the sacred reserve with which its works and its nature are kept from public contemplation, in being concealed, not only from the eyes, but also from the ears. No language is so offensive as that which represents these things in naked colors. Now the sources of unbecoming and offensive language are two: First—When language communicates the ideas of things in themselves unbecoming and offensive. If this is the case with the above order, or its works, that decides the argument, that it is not according to Christ, or the order of his Church; and as it is abetted as being innocent, by the professed church, and has its full and undisturbed residence there, it is hereby proved to be the son of perdition, the abomination of desolation.

But if it be argued, that language descriptive of the works of the flesh, is not offensive because of any thing unbecoming or loathsome in them; its offensiveness must be attributed to the other source of offensive language, which is, The common and irreverent use of language pertaining to God, or some character, too sacred to be named in a common or indifferent manner. According to this view, generation is proved to be a god, much more sacred than any other, and its peculiar names as sacred, at least, as **JEHOVAH**, the incommunicable name of the true God, was among the Jews; for it is experimentally true, that the man who blasphemes the name of the true God most freely, is not so odious and offensive to the abettors of the flesh, as he who uses with unbecoming freedom, language which expresses their secret works; those secret works under the whole heavens, or within the reach of man's conception, of which it is the greatest shame to speak.

It is vain to plead that this can be true of illegitimate actions only; for lawful or unlawful, the actions are the same, the nature the same, and language descriptive thereof is as offensive in the one case as the other. No doubt, therefore, remains to the judicious, but this same is the very man of sin, the son of perdition, the abomination of desolation.

4. Another of its characters is, *That wicked*, in Greek, *lawless*. This is a very proper description of a wicked thing; for nothing can be counted wicked which is subject to any good law; for sin is the transgression of the law; but that which is subject to no law but its own caprice, is necessarily wicked. Thus the carnal mind is proved to be enmity against God, because it is not subject to the law of God, neither indeed can be. (Rom. viii: 7.) Thus the above, which in truth, is but the same, is known to be subject to no law, except its own ungovernable sallies; not to the law of nature; because its operations are abundantly frequent in those circumstances which make it impossible for the fruits ap-

pointed by nature to succeed—not to the law of Moses; because it is not kept within the limits and purifications prescribed by that legislator—not to the law of Christ, who never cherished it in a single instance, but appointed it to be crucified with its affections and lusts; for that which cannot exist and be subject, is necessarily wicked, and its ultimate fate is certain destruction—"Whom the Lord will consume with the Spirit of his mouth, and will destroy with the brightness of his coming."

Should any suppose so free a discussion of a subject so delicate and secret, to be contrary to propriety or decency, let them duly consider what idea is to be entertained of a gospel which would patronize and cherish in secret, such works as are unfit to receive the most liberal investigation. "Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be discovered [margin] or [in Greek] convicted. But he that doeth truth, cometh to the light, that his deeds may be made *manifest* that they are wrought in God." (Jno. iii: 20, 21.)

CHAPTER V.

THE ORDER AND WORKS OF GENERATION DO NOT APPERTAIN TO CHRIST OR HIS CHURCH.

THAT marriage and the order of the flesh have neither part nor lot in Christ, is farther proved by this doctrine of Christ: "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also; he cannot be my disciple." (Luke xiv: 26.)

Some, however, are quite apt in qualifying the sayings of Christ, so as to accommodate them to their own views. But it is at least necessary not to explain the teaching of Christ all away; his words are not mere wind, but contain an important meaning, and an energy not to be neglected. That this hatred of which he speaks, cannot be levelled against the soul or the body, nor intend any injurious feelings towards either, will be granted. Yet the words of Christ mean something of great importance, for on it depends our discipleship, and, consequently, our acceptance with God. I conclude, therefore, that these energetic words were not delivered for a deception; and that when he said *hate*, he did not mean *love*, although the purest and most genuine love is strictly consistent with that hatred. And as the man's nearest relations, together with his own life, are singled out, as peculiar objects of hatred, I conclude that, when he says father and mother,

wife and children, brethren and sisters, yea, and his own life also, he means these especially, inasmuch as these stand nearest to self, and, therefore, are most closely connected with that self-denial and cross-bearing so indispensably necessary to partaking with Christ: "If any man will come after me, let him deny himself and take up his cross and follow me." But, as aforesaid, it is not required to hate the person; but to be a disciple of Christ, a man must hate his father and his mother, and his wife and his children; not the man and the woman, but the father and the mother; not the woman, but the wife. Now every one knows that what constitutes father and mother, wife and child, is the flesh, operating in its own line and order. *They twain shall be one flesh*; and, *That which is born of the flesh is flesh*. Therefore, a man born of his father and mother, who are one flesh, is born of the flesh, and according to Christ, he is flesh, and, accordingly, so are the whole connection and relation; and in all this work Christ is not known. "But that which is born of the Spirit is spirit," and therefore hath part with Christ.

A man is not required to hate his own personal existence, or physical life, but his carnal life, and that which supports it—that by which he hath his existence in a fleshly fallen nature. What, therefore, Christ requires us to hate, is the flesh, which lusteth against the Spirit, and is contrary to it; which, also, is partial, leading a man to esteem, regard, and befriend his own fleshly relations more than others, contrary to Christ, who said, "Who-soever shall do the will of God, the same is my brother, and my sister, and mother." (Mark iii: 35.)

When it is considered that men esteem their own relations after the flesh more than others, and the more closely attached to them, notwithstanding that others are as respectable and as worthy as they, and often more so, every man of real intelligence must grant, that such estimation and attachment are merely the partialities of the flesh. Yet such estimation and attachment, or these partialities, are as necessary to the support of marriage, and the line of the flesh therein, as the junction of the members to the existence of the body. This proves that marriage in the order of the flesh, have neither part nor lot in Christ, whose love is impartial, and where each one is esteemed according to his real character, without respect to persons, and in whom all crucify the flesh with its affections as well as its lusts.

This view of the subject leaves no room for any part of all the inhumanity, cruelty, and distress, about which the children of this world make such an outcry against the followers of Christ; but leaves the Christian under every sacred obligation of humanity and charity, necessary to the existence and comfort of society.

Every duty between the members of the old creation as husband and wife, parent and child, not subversive of the new, remains sacred and inviolable, until they all arrive to that state wherein they have no need of such good offices from such relations. "If any man have not the Spirit of Christ, he is none of his:" but the Spirit of Christ esteems all those, who do the will of God, brethren and sisters; those, therefore, who truly belong to Christ, are in no want of relations, or their good offices.

Some, indeed, believe, or affect to believe, the hating and forsaking required in the disciples of Christ, to be merely mental and comparative, and to produce no material separation or visible cutting off from the fleshly connection and intercourse; because it is written, "He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me." (Matt. x: 37.) But nothing is more certain, than that these words imply a contrast between Christ and the man's kindred; so that his love cannot be divided between them, nor at all imparted to both; which makes it plain, that the love which men have to father and mother, son and daughter, wife and child, is a rival to the love of Christ, and that both cannot dwell in one heart. The words, therefore, are precisely the same as to say, He that loveth father or mother is not worthy of me; and he that loveth son or daughter, is not worthy of me. The sentence, therefore, is just tantamount with that above: "If any man come to me, and hate not his father and mother, and wife, and children, and brother, and sister, yea, and his own life also, he cannot be my disciple;" for what any man hates he does not love.

Farther. If the hating and forsaking requisite in the followers of Christ, be only comparative and mental, or even verbal also, while the heart is as fully therein as the nature of the case will admit, whence arises all those divisions and enmities of which Christ speaks, as the certain and inevitable attendants of his gospel? "Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law; and a man's foes shall be they of his own household." (Matt. x: 34 to 36.)

Or, if the gospel of Christ requires no more than a mental or comparative forsaking of the line and members of the flesh, wherein was the necessity, or even propriety of the apostle's stating a provision, especially and specifically, for a man and his wife, in the case of one being a believer and the other not? Let not the believer put away or leave the unbeliever; "but if the unbeliever depart, let him [or her] depart. A brother or a sister is not under bonds in such cases." (1 Cor. vii: 15.)

Now where was it ever known that a man put away his wife because of her being a believer in Christ, or that a woman departed from her husband on account of his being a believer, provided the faith of such believer did not extend to the demolishing of the works of the flesh, and disannulling its claims in Christians? It is true, as stated before, that infidels and professed Christians, or professed Christians of divided faith, can generally live together in as much agreement as where their faith is one, provided the claims and works of the flesh preserved inviolate.

Or where was it ever known, particularly in a free country, that a man was at variance against his father, the mother against her daughter, and the daughter against her mother, so as to make a man's foes to be those of his own household, on account of his faith in Christ, unless where the believing part have that real and genuine faith of Christ, which leads them to crucify the flesh with its affections and lusts, and to exclude the order of the flesh and its works, (the sexual intercourse, lawful or unlawful,) from all share in Christ? Although it is not to be denied, that partial jars have sometimes taken place between those of the same household, on account of the faith of some towards Christ; particularly in those times when God has been pouring out on the people a Spirit of grace and supplication, and spreading light abroad in some uncommon manner, as in the Kentucky revival. But as all these revivals fall short of the perfect work of salvation by the cross, these partial divisions may soon be removed, and civil peace and agreement be restored. For although such revivals may burn with vengeance against the flesh, they do not reach far enough to purge it out of the temple.

It is also to be granted, that variances, enmities, feuds and animosities are frequent enough among professed Christians; but it is too evident, that they spring from a source very different from that of the faith of Christ, and a tenacious adherence to it—the want of genuine faith and obedience; for the Spirit, or faith of Christ persecuteth none, envieth none, banisheth none, nor causeth any divisions, excepting those produced by his people's testifying to, and living in that truth which is necessary for salvation.

On the whole. To suppose the denying, forsaking, or hating, requisite in a disciple, to be mental, verbal, comparative, or in any respect short of a total destruction of the order of the flesh and its works, depreciates the words of Christ, and renders them weak and indeterminate; not to say false.

When men make resistance and become foes to others, it is on the principle of considering themselves injured or aggrieved; but why should the children of this world complain of injury or grie-

vance, against the gospel of Christ, or become foes to those who practise it, if they can partake of its benefits, and keep their beloved works unhurt, and the body and core of them unmolested? But the work of Christ proceeds immediately to life and death. "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it." (Matt. x: 39.) This makes a thorough and final separation between those who bear the cross and those who remain enemies to it.

As for the notion of dividing the love between Christ and the wife, children and others, allowing Christ the greatest portion, it is too weak to merit a serious answer, were it not so much insisted upon by many. In the first place, it is granted, that Christ requires the whole heart, love and affections; consequently, whosoever interferes to prevent any part, is a rival to him; because no man can serve two masters. But he who lives in the practice of generation, does the work of the first Adam, and thereby serves him, and therefore cannot serve Christ.

But if this be counted an unfair statement, and it be argued, that as Christ demands the whole heart, love and affections, which being given to him, comprehend in the same relation, parents, children and others. This is granted, provided those parents, children and others, are in Christ, and the love embraces them in that character; and this is the very love for which we contend, which effectually supplants, and utterly excludes all that love which is partial, fixed on those who are nearly allied in the line of the flesh. For it is before stated in evidence, that the love which men bear to their natural relations, as such, distinctly from others, is a rival to the love of Christ—partial and unjust. But,

Once more. By an appeal to the conscience of those who have had their mind and feelings awakened to a consideration of the testimony of Christ, in his second appearing, it may be farther proved to their satisfaction, that those who love wife or children, for instance, at all, in the order of that relation, and refuse to forsake them, do necessarily love them more than Christ, and consequently come short of genuine love to Christ. For let it be considered, that when the gospel is presented to such, with these terms of hating and forsaking, father and mother, wife and children, and others, their ultimate objection is, that Christ does not require such terms, and on that plea reject the whole. This proves that they love these relations and enjoyments more than Christ; for if they esteemed Christ above those, they would make sure of their part in him, come of other matters what would; not doubting, at the same time, that wife or husband, or children, will be all restored, provided such a state of things be compatible with genuine Christianity. "For no good thing will he withhold from

them that walk uprightly." (Psm. lxxxiv : 11.) "Seek first the kingdom of God and his righteousness, and all these things shall be added to you;" (Matt. vi : 33;) that is, all those things of which your heavenly Father knoweth ye have need, as is stated in the preceding verse.

Should any object that the above argument is not conclusive, because many reject that testimony of the gospel which requires such sacrifices, because they do not believe it true; whereas did they actually believe it true, they would submit, and make all the sacrifices which could be required to obtain salvation. To these it is replied: that no sacrifices are required to be made in the gospel for which we plead, more than what are very expressly taught in the words of Christ; and no way appears to get round them, only to plead that he did not mean what he said, and also to contrast one saying against another to weaken the force of his doctrine. *Poor subterfuges*, for those who acknowledge Christ as a true teacher. This testimony of the gospel goes no greater length than these words: "So likewise whosoever he be of you that doth not forsake all that he hath, he cannot be my disciple;" and many more, as already stated.

Besides; The ultimate and cogent reason why people disbelieve, or effect to disbelieve, is their unwillingness to make a sacrifice of all for Christ—their enmity against the cross which the gospel requires. This, instead of being an evidence against the truth of the gospel, in this day, is really in its favor. But they stumble at the cross, being disobedient.

But to set this subject in a still clearer point of view, let us once more have recourse to the words of Christ. It has already been stated, that whatever is compatible with the genuine gospel of Christ, and necessary for those who are called into it, shall be restored or given to them. Now the Spirit and words of Christ are the best testimony of these things, what they are and what not. He saith, "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life."

It is worthy of observation, that there is no wife in the promises of Christ, (why cannot the people see it?") for this plain reason no doubt, that the works and office commonly attributed to a wife, do not belong to the gospel. People may have parents and children, brethren and sisters, according to the Spirit, houses and lands to subserve the work of the Spirit, and enjoy them, when devoted to that use; but a wife pertains to the order of the flesh,

and in that respect is not known in the gospel. Other scriptures speak of those who are called fathers, in relation to the work of Christ, that is, in the Spirit.

This will be no improper place to introduce another scripture, which draws the line of distinction, and shows to what class marriage belongs. "The children of this world marry and are given in marriage; but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage. Neither can they die any more; for they are equal unto the angels, and are the children of God, being the children of the resurrection." (Luke xx: 34, 35, 36.) Now the children of this world are not the children of God, nor followers of Christ, as he said, "They are not of the world, even as I am not of the world." Those, therefore, who marry and are given in marriage, are not the children of God, nor followers of Christ. Again: It is not to be denied that all the true followers of Christ are, and shall be accounted worthy, (and have been, since the period when they became so,) to obtain that world, and the resurrection from the dead. But those accounted worthy, neither marry nor are given in marriage; therefore, none of the true followers of Christ marry nor are given in marriage.

I am aware of the flimsy objection of carnal men, to evade the force of this text. That the question proposed by the Sadducees, to which this answer was given, related to the resurrection of men literally dead. And what if it did? Must the ignorance and carnality of those Sadducees compel Jesus to talk of carnal things, as well as they, or make his words false? It was a business, not unknown to Jesus, to lead people out of their inferior care and gross conceptions, into things spiritual. So did he with Nicodemus, whom he led immediately to the subject of being born of the Spirit; a subject of which Nicodemus had never thought or heard before, and by no means a direct reply to the proposition he had made.

In like manner he dealt with Martha, on the occasion of the death and resurrection of Lazarus. "Jesus saith to her, thy brother shall rise again. Martha saith to him, I know that he shall rise again in the resurrection at the last day. Jesus saith to her, I am the resurrection and the life; he that believeth on me, though he were dead, yet shall he live; and whosoever liveth, and believeth in me, shall never die." (Jno. xi: 23 to 26.) Martha believed the resurrection, the Sadducees did not; but her conceptions of its nature accorded with theirs. But Jesus availed himself of the opportunity to lead her into something of its true nature, showing it to be a spiritual work, and that he is the resurrection and the life; so that to be in him, is to be in the resurrection and in the life, so as never to die. Now, notwithstanding that Martha,

in what she stated, had respect to a literal death and literal resurrection, the answer of Jesus related ultimately to neither; for in that relation it would be false; because it is an uncontested truth, that believers in Christ die the common literal death, as well as others; and Jesus well knew that even Lazarus himself, after being raised, as an instance of his power and truth, was subject to a literal death, as well as others. "But in Christ shall all be made alive." (1 Cor. xv: 22.) Those who are truly in Christ, who is the resurrection and the life, are in the resurrection, and can die no more.

These Sadducees, it is true, proposed their question as it related to men literally dead; but the answer of Jesus was not confined to these individuals, but included the subjects of the resurrection in general; it also excludes from marriage, those who are worthy of the resurrection. The proposition, therefore remains true, that the children of God, or true followers of Christ, neither marry nor are given in marriage; for it cannot be denied that they are all accounted worthy.

The parallel texts in the other evangelists farther evince, that the resurrection of which Christ here speaks, is not corporeal, but spiritual. Thus Matthew, "In the resurrection, [observe, Christ is the resurrection,] they neither marry nor are given in marriage, [present tense,] but *are* as the angels of God in heaven," (xxii: 30.) And Mark, "When they shall rise from the dead, they neither marry nor are given in marriage, [present tense,] but *are* as the angels which are in heaven." (xii: 25.) As Christ is the resurrection and the life, when any come into Christ, they rise from the dead. "If then ye be risen with Christ, seek those things which are above." (Col. iii: 1.)

Thus, by comparing these parallel texts, it is evident that to be in the resurrection, to rise from the dead, and to be accounted worthy, are one and the same thing; for the three evangelists, speaking by the same Spirit, use these different phrases in describing precisely the same state; which could not be true of any resurrection of the body, literally; but is strictly applicable to that moral or spiritual change which is effected in the soul by becoming one with Christ in the Spirit, and so passing from death to life. Add to this, that Luke's account expressly limits the resurrection here intended, to that by which its subjects become children of God. "They are the children of God, being the children of the resurrection." Here the resurrection is stated as the medium whereby they become children of God, which is confessedly no other than receiving Christ, and being made alive in h.m.

To prove that the resurrection here intended, is incompatible with remaining in the tabernacle, and, therefore, that this scripture

teaches nothing contrary to Christians marrying like the rest of the world, some avail themselves of this argument; *That the characteristic terms used in describing those who do not marry, are such as cannot be applied to men on the earth.* Such as "*Neither can they die any more.*" But it has been already shown that this is applicable to all those who are truly in Christ. Another part of their character is: "*But are as the angels of God in heaven,*" or "*For they are equal to the angels.*" Now query; Is this any more than that for which Christ taught his disciples to pray? "*Thy kingdom come; thy will be done on earth as it is in heaven.*" This kingdom can be no other than the kingdom or church of Christ on the earth, for to that the prayer limits it; those, therefore, who are true members of Christ's Church on earth, are as the angels of God in heaven, for they do the will of God on earth, as it is done in heaven. And what do angels more? Besides:

The nature of language is to be limited, in a certain degree, to the subject under consideration when it is used. The subject in hand is the resurrection, as it stands connected with marriage. In the first place, then, those who are in Christ, the resurrection and the life, though they have once died in Adam, are now where they can die no more, and herein are equal to the angels. Also, those who are in Christ, *are counted worthy to obtain that world and the resurrection from the dead*; therefore, they neither marry nor are given in marriage, and are, therefore, as the angels of God in heaven, who do not marry.

These things show, that the whole description of those who neither marry nor are given in marriage, is strictly applicable to men on the earth; and though the language be too spiritual and heavenly for those who are after the flesh, and, therefore, savor only the things of the flesh, it is nowise inconsistent with the faith and feelings of those who are in Christ Jesus, who walk not according to the flesh, but according to the Spirit. They can ask no better condition, and they know that angels are incapable of anything superior to being free from the fetters of the flesh, the bondage of corruption, and doing the will of God according to the order of Christ, "*Of whom the whole family in heaven and in earth is named.*" (Eph. iii: 15.)

An appeal to the learned. The Greek word used by Mark, which the translators have rendered "*They shall rise,*" is the present of the subjunctive mood. Now, can any reason be assigned why they should translate it by a future tense, except to accommodate it to their own understanding, being, at the same time, ignorant of the import of the text and the subject to which it related? The phrase in Luke, which is translated, "*Shall be accounted worthy,*" is a participle of the second indefinite, importing past tense, though

imperfectly. On what principle could the translators make such a bold adventure, as to render that phrase by a future verb, except the same arbitrary determination to translate according to their own views? The literal translation of the phrase used by Mark, is, "When they rise;" and it properly expresses the situation of those who hear the gospel, with respect to the resurrection; which, though it had never been perfected in any case, was then working, and would be accomplished in an increasing progressive succession. Thus the sentence will read; "For when they rise [that is, as fast as any rise,] from the dead, they neither marry, nor are given in marriage." The phrase used by Luke, though used in a different tense, communicates the same information, by a different form of expression. It may be translated, "Those accounted worthy;" or, in its connection, thus; "But they who are [or have been] accounted worthy to obtain that world, and the resurrection from the dead, [that is, as fast as any are accounted worthy, or come into the number of God's children, they] neither marry, nor are given in marriage."

Thus the whole matter is applicable to those who keep the gospel on the earth; as much as the commission which Christ gave to his disciples, to preach the gospel, and to baptize those who should believe; both of which, the believing and baptizing, are expressed in the same tense, or division of time, as the being accounted worthy; "He that believeth, [or hath believed,] and is [or hath been] baptized, shall be saved." When the people believed, they were baptized; and when they were baptized, they received the promise of salvation, and began to be saved from that hour for they were baptized into Christ, and into his death, or baptized by the Spirit, as it is again written: "After that ye believed, [or having believed, the word being a participle, expressing the same division of time as above,] ye were sealed with that Holy Spirit of promise." (Eph. i: 13.) So when the people are (or have been accounted worthy to obtain, they cease so marry in the present tense.

CHAPTER VI.

THE SUBJECT CONTINUED.

A FARTHER proof that marriage is inconsistent with Christianity, is the saying of the apostle: "Now concerning the things whereof ye wrote unto me; It is good for a man not to touch a woman." (1 Cor. vii: 1.) This point he has treated at considerable length, and in a manner which appears to be little understood by pro-

fessors in general, who in their appeals to it, seem to forget the proposition which is laid down as the foundation point to be discussed and maintained, that, *It is good for a man not to touch a woman*, and to build all their arguments on the exceptions and permissions which are made to answer cases of necessity and inability; and thus they subvert the whole of the apostle's meaning. It is expected of an honest writer, that the proposition which he undertakes to defend, will meet the approbation of his own best judgment, and so remain until he is convinced of the contrary. But the apostle was so far from giving up his position, that he has maintained it to the last, and confirmed it with an appeal to his having the Spirit of God, and that he spoke as one who had obtained mercy of the Lord to be faithful. Accordingly, all he has said in favor of marriage, or of living in natural generation by those who were already married, is on the principle of permission and necessity, contrary to the desire of him who had the Spirit of God, and had obtained mercy of the Lord to be faithful.

"It is good for a man not to touch a woman. Nevertheless to avoid fornication," [or, but because of the fornications, *δια δε τας ὁρμεις*, for the words *to avoid*, are not in the Greek, but for no other cause, as to marry is not after Christ, but for the reason offered:] "let every man have his own wife, and let every woman have her own husband." If those intersexual works must be carried on, let every one have his own, and not meddle with another. And in the meantime let the best possible deportment be observed towards each other. "Let the husband render unto the wife due benevolence; and likewise also the wife to the husband. The wife hath not power of her own body, but the husband; and likewise also the husband hath not power of his own body, but the wife. [This is according to the law of marriage.] Defraud* [or deprive] ye not one the other, except with consent

* It is very unreasonable and inconsistent to suppose the apostle Paul that holy man of God, by his apostolic authority, meant to require his Christian followers who happened to be in a married state, to subject themselves to the insatiable "lust of concupiscence" in each other, without regard to times and seasons, or the restraints of conscience, and with no exceptions—not even for the purpose of fasting and prayer, except by mutual consent. Can any rational person believe that this faithful servant of Christ, would give the demands of lust upon the parties, a claim paramount to their conscientious feelings of fasting and prayer to God? This would be giving a license to unbridled lust that would shock the moral feelings even of a heathen, and degrade the very name of Christianity in his view.

The Mosaic law bound the parties to regard times and seasons, and mankind, generally, have some remaining sense of proper times and seasons, and the state of the parties. But according to the doctrine of some expositors, it seems that they would have this barrier entirely removed, and

for a time, that ye may give yourselves to fasting and prayer; [for if ye touch wife or husband, ye can neither fast nor pray in the Spirit. See Exod. xix: 15,] and come together again, that Satan tempt you not through your incontinency. But this I speak by permission, [because of your carnality and weakness in the faith, ye being unable to receive the unmingled truth of Christ,] not of commandment. For I would that all men were even as I myself; but every man hath his proper gift of God, one after this manner, and another after that." So that some were able to bear a heavier and more perfect cross than others, having received a greater gift of God, according as they were better able to exercise and improve it.

Thus he gave to every one according to his ability to improve. And that this is the true meaning of the apostle's words, is proved by this, that the Spirit doth not contradict itself; for to suppose, as some have whimsically done, that some men had received a gift of God to marry, and some had not, would contradict the same Spirit in the apostle, saying, "I would that all men were even as I myself;" who confessedly was unmarried. "I say, therefore, to the unmarried and widows, *It is good for them* if they abide even as I. But if [through the violence of their lusts, and their lack of power in the Spirit of Christ] they *cannot contain*, [or

make the demands of lust the *supreme dictator*, pointing to an object of worship above even God himself. This is the character which the same apostle gives of the *man of sin*. The perversions of this single text has done more, among professed Christians, towards enthroning the *man of sin*, than any other that we know of. The apostle taught no such doctrine. Nay; he gave this, as he expressly declares, by permission, and not of commandment. It laid the parties under no further obligation than this; that if they were so carnal that they were not able to understand nor receive the spiritual doctrine and cross of Christ, but must enjoy the flesh, in some way or other, they should not forsake their own husbands and wives, but should conduct themselves decently, properly and benevolently towards each other.

If the apostle meant to give any other injunction than this, he contradicts himself: for in the close of this instruction, he destroys the idea of its being his desire that they should come together at all, by saying, "I speak this by permission, and not of commandment. For I would that all men [married and unmarried] were even as myself." He himself was unmarried, and had nothing to do with the lust of the flesh. Yet how astonishing it is, that those who name the name of Christ, and assume the highest attainments in Christianity, and claim the greatest learning and the deepest research in divine things, should take to themselves, and apply to their own indulgence, the permissions and indulgences given to the Corinthians, whom the apostle expressly declares to be carnal, and that he spoke to them as carnal, and not spiritual. And these permissions and indulgences they obstinately prefer to the good and right way which the apostle so plainly points out, by declaring that it is good to touch neither husband nor wife, nor any gratification of carnal lust, and sets himself as an example of such a character. "It is good that ye abide even as I"—and, "Be ye followers of me, even as I am of Christ."—[Ed.]

rather, according to some eminent critics, *will not contain*,] let them marry; for it is better to marry than to burn." And thus it is, through the whole discourse, as every man of a discerning mind can see; the only countenance given to marriage is permission to avoid a greater evil, or, which is the same, through that necessity which arises from their carnal state, and unwillingness to take up their cross. But he maintains his position, that *It is good for a man not to touch a woman; or wife*, as the word is rendered everywhere else in that discourse; neither is there any kind of reason for not rendering it *wife*, in this proposition, as *wife* and husband are the special subject matter of the whole chapter.

Accordingly, in his last sentence, after he had considered the matter through, and on every side, he hath confirmed his proposition, that the *good way* is not to marry. "But she [the widow] is happier if she so abide, after my judgment; and I think also that I have the spirit of God." If therefore Paul was not mistaken—if he was under the guidance of the Spirit of God—if he understood the genuine spirit of Christianity—if his writings have any validity on this subject, it is not good, it is not according to genuine Christianity for a man to touch a woman, or a woman a man, in the line of marriage or its works. But the apostle did not enjoin it on them, absolutely, to abstain, but urged it as far as they were able to bear, and left them to make their own choice, for the time being, after having shown them what is the best way.

Neither were they who married absolutely disowned nor excluded from the number of believers in that day, although they were not able to come into that close, spiritual and pure union with the unmarried, and suffered many disadvantages, for the time being, and also must finally come to that point, bearing a full and perfect cross, before they could find full redemption. Hence he urges them with great earnestness, and yet with that tenderness and forbearance which their situation required. They were just called, and likely most of them out of heathenism. They were yet carnal, and walked as men: (1 Cor. iii: 3,) and it became necessary to deal with them as they were able to bear, to feed them with milk, and not with strong meat.

"Now, concerning virgins, I have no commandment of the Lord, yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful, I suppose therefore, that this is good for the present distress, [or *αἰσχρογὰρ* *necessity*] I say that it is good for a man so to be. Art thou [already] bound to a wife? Seek not to be loosed, [for the present. But] art thou loosed from a wife, seek not a wife, [but being free remain even as I, and thou wilt find thy advantage in so doing.] But and if thou marry, thou

hast not sinned ; and if a virgin marry, she hath not sinned ;” for sin is the transgression of the law, and there is no commandment not to marry ; abstinence is only a matter of faith in Christ.

This is quite an accommodating expression, to ameliorate the edge of truth, in tenderness to those who were not able to digest sound doctrine in its naked simplicity. It was also well calculated to prevent contentions and evil surmisings against each other, to which the Corinthians were very subject. In this view we may consider many of his expressions, and amongst others, that in the epistle to the Hebrews ; “ Marriage is honorable in all, and the bed undefiled.” (xiii : 4.) A saying which cannot apply to any, except those who faithfully abstain from the flesh. A short saying dropped, in an unconnected dress, to relieve from difficulty, lest they who were unmarried should surmise evil against those who were married, as though they corrupted the faith of the gospel. But after all these accommodating expressions, it is certain that the words, *hath not sinned*, can only be applied according to the measure of their faith, and they were evidently so applied by the apostle : “ For [he says] whatsoever is not of faith, is sin.” (Rom. xiv : 23.) Therefore they could apply to those only who were carnal, (as were the Corinthians,) and had not the real faith of Christ ; for this faith is diametrically opposite to the carnal mind, and those who disobey it, certainly sin in so doing. Hence he shows them what will be the effects of the true faith of Christ when it comes to be finally established in the hearts and lives of believers ; for he adds : “ Nevertheless, such shall have trouble in the flesh : [being plagued by its lusts ; because by the law of marriage, they have not power over their own bodies, being bound to others by the flesh ;] but I spare you.” (Having said as far as ye can well bear.) “ But [*I must do my duty*, therefore,] this I say, brethren, the time is short : it remaineth, that both they that have wives, be as though they had none ; and they that weep, as though they wept not ; and they that rejoice, as though they rejoiced not ; and they that buy, as though they possessed not ; and they that use this world, as not abusing it ; for the fashion of this world passeth away.” All these customs of the world, therefore, must cease in the Church.

In vain do men plead that these things relate to the state of Christians after the dissolution of the body, or natural death, because in that state, there is no kind of evidence that they will either buy or use this world, or that they will have wives to be as though they had none. Besides, the reason of this state of things is not because we go out of the world, but because its fashion or form passeth away. In vain do they allege that the distress, which made it most proper to omit marriage, was the persecution

which lay on the Church, making the times difficult; for had that been the distress to which the apostle alluded, the time might have come when they might marry with more convenience. But instead of that, the only prospect he lays before them is, that the time was fast approaching when all such things would entirely cease. The distress, therefore, or necessity, was on the other side. They were so lost in the flesh, and had so little power over it, that he found a necessity to leave those who had wives, to live in that order for the time being. "Art thou bound to a wife? seek not to be loosed;" and only to entreat of those who were not married, to remain in that state. "Art thou loosed from a wife? seek not a wife." And that only by request, as they could bear no more. But his care for them, seeing the danger to which they were exposed, holds him to expostulate with them yet more, and show them, still farther, the advantages of the single life.

"But I would have you without carefulness. [Or free from perplexing cares, ἀμεριμνους, which is a state incompatible with the married life, for] He that is unmarried, careth for the things that belong to the Lord, how he may please the Lord. But he that is married, careth for the things of the world, how he may please his wife. There is difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy, both in body and in spirit; [a privilege incompatible with the married life; else why not the married woman have it also?] but she that is married, careth for the things of the world, how she may please her husband. And this I say for your own profit; [or convenience, from the conviction of its truth and propriety, with great tenderness;] not that I may cast a snare upon you, [or bring you under any unnecessary trial or sufferings,] but for that which is comely [and suitable to the life of a Christian] and happily corresponding with the Lord, [εὐπροσδόνον τῷ Κυρίῳ] without [offering anything by] violence;" as I would much rather gain you to the best way, by inviting motives than by violent means. Observe; the words, *That ye may attend upon the Lord*, are a forced translation without any regular foundation in the Greek

So that, after considering the subject through, and on every hand, he has maintained his position, that "It is good for a man not to touch a woman." Add to these things, that marriage is entirely a matter of law, and not of Christianity; those therefore who marry, being professed Christians, are under the law, and serve another than Christ. "The wife is bound by the law [not by the gospel] as long as her husband liveth; but if her husband be dead, [or hath fallen on sleep, κοιμηθῇ,] she is at liberty, [according to the same law] to be married to whom she will." But

still it was better not to marry at all; therefore he adds: "But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God."

But, as before stated, those who married were not wholly rejected, but left to keep their own order in the outer court. What was certainly required of every one, was to keep faithfully that which he professed. For although there was no finished salvation or perfect justification to be obtained, in living according to the course of this world, or in a married life, yet some were acknowledged as believers in the outer court, who lived in that manner; while others bore a full cross against the flesh, and composed the inner court, or temple. And not unlikely some, even at Corinth; for it is quite a reasonable conclusion, that some would be found so far devoted to Christ and his beloved apostle, as to feel the propriety of yielding to his great anxiety for their spiritual advantages, and of living as he lived, when he said, I would that all men were even as myself. Art thou loosed from a wife, seek not a wife—and, I would have you without carefulness. A still clearer proof of these two orders of believers, as well as that marriage in no respect belongs to the faith of Christ, or the life of a Christian, is found in the apostle's words to Timothy. (1 Epist. v: 9, &c.) "Let not a widow be taken into the number under three-score years old, having been the wife of one man, [not twice married] well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work." Now this could not be merely the number of widows to be maintained by the Church; for it would be too poor a reason for not taking in one who was in need, that she was not sixty years old, or that in the days of her ignorance of Christ, she had been a wife to two husbands.

But the following words show plainly who were the number: They whose faith was not to marry, but to live in continence and virgin purity, after the example of Christ and his apostles. Which faith, any one who possessed it, would necessarily violate, and give an occasion to the adversary to reproach the profession, by marrying, or showing any such inclination. "But the younger widows refuse: for when they have begun to wax wanton against Christ, they are willing to marry; [*γαμεην δελουσιν*] having damnation, because they have cast off their first faith." These passions, therefore, which incline people to marry, especially in those who profess to follow Christ by bearing a full cross, are *wantonness against Christ*. Else why not be willing to marry without waxing wanton against Christ? And why not marry without casting off their first faith, if that first faith had not been contrary to

marrying? And why have *damnation* because they cast off their first faith, if that first faith had been unnecessary or improper? For who can be condemned by the truth for doing what is right? Not one.

No solid arguments can be offered against this reasoning, or in support of marriage as being consistent with pure Christianity. And when they became willing to marry, having cast off their first faith, they were exposed to run into greater evils than those who never pretended to any such faith; "And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also, and busy-bodies; speaking things which they ought not. I will, therefore, [to avoid the extravagant and greater evils,] that the younger widows marry, [there is no authority in the Greek text for the term *women*, it not being in the text, which is exclusively of *widows*,] bear children, guide the house, [or family, in a manner suitable to that order which they are able to keep,] give none occasion to the adversary to speak reproachfully," (by acting contrary to what they have professed, or marrying after coming into the number of those who profess a contrary faith.) "For some have already turned aside after Satan," having consented to marry after professing to be of *that number*, which is the true Church, bearing a full cross, therefore receive no more of them, except the aged and pious characters above described.

And as for the younger, "If any man or woman that believeth, have widows, let them relieve them, and let not the Church be charged; that it may relieve them that are widows indeed." "Now, she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day. But she that liveth in pleasure, is dead while she liveth." Now it could be no ground of reproach to a Church, who have no faith that marriage is contrary to genuine Christianity, for one of their young widows to marry; because in so doing she would violate no profession of faith, and might thereby relieve the Church of expenses, if she had to be maintained.

The reason, therefore, that the apostle gave counsel for the young widows to marry, is clearly to avoid more distressing evils. It is also evident, that all who were in that day called believers, did not keep the faith in a full cross, as did the apostles and some others who were more properly the Church; and finally, that marrying or living in the works thereof, is inconsistent with the life of the true followers of Christ.

CHAPTER VII.

MARRIAGE, A CIVIL RIGHT, AND CARNAL RELATIONS OF THE WORLD,
THEREFORE DOES NOT BELONG TO THE CHURCH OF CHRIST.

THAT the children of this world, distinctly from the followers of Christ, should marry, is quite natural. And this shows what marriage is, and to what class it belongs: that it is a civil right and a civil institution, properly belonging to the citizens of the world, and, therefore, the privilege of every man who chooses to use it.

That it properly belongs to the civil department, is not only proved by the doctrine of Christ, but acknowledged and confirmed by the usage of civil governments, who constantly assume the sole power of regulating marriage among all classes of people, determining who may perform the ceremony, and who may not, who may be married, and who may not, and annexing penalties on those who transgress the prescribed limitations. And this is the case, not only in those governments who usurp an authority over the conscience, but in those wiser and more happy governments, who declare, as being part of their constitution, or bill of rights, that no civil power hath, or can have, any right to control or at all to interfere with the rights of conscience.

Thus the civil department supports this position: That marriage is a civil right and a civil institution, and maintains its prerogative in it. And professors of Christianity also acknowledge this prerogative, being all careful to regulate their marriages according to the limitations prescribed by law.

The act also of marrying, which is only a ceremonial rite, is properly of a civil nature; for, notwithstanding the civil department, at least in free governments, leaves every class of people, or every individual, to his own choice, in what manner to perform it, it is, nevertheless, the confirming and guarantying of a civil right, between the parties, and he or they who officiate therein, do it by the sanction of the civil department, and are thereby properly civil officers. Some of the ministerial order have had light to see into this so far, as to have serious reflections about giving up the business of marrying people, (thus far, at least, in one of my acquaintance,) but the next natural consequence is, that provided it is improper for a preacher of the gospel to marry others, it is also improper for him to be married; but this is too crossing to the flesh, to be sanctioned by the example of those who prefer the flesh to the Spirit.

Marriage being the privilege of all people who choose to use it, no one man, or association of men, have any right to forbid or re-

quire any one to marry; in this respect every man's faith is his law; if he marry, he shall deprive no other man or people of their equal civil rights, and if not, it remains the same. If, therefore, any man choose to marry, and so to be of the children of this world, none have any right to forbid him: his faith is his law. And, on the other hand, if any one choose to abstain from marrying, that he may follow Christ in the regeneration, (every one knows this is not contrary to the example of Christ,) and be counted worthy to obtain that world and the resurrection from the dead, none have any right to interfere or control him, or on that account to interrupt him in the use of any civil right or privilege: his faith is his law. It is an evident truth, that no one, by omitting the use or enjoyment of any civil right, gives any just occasion to be deprived of another. For instance, the possessing of landed property is a civil right; but should any man or people believe it contrary to the spirit of Christianity to hold personal or private landed property, and so refuse to do it, for conscience' sake, would it be presumed that, on that account, he could justly be deprived of the liberty of worshipping God according to his own faith, which is a civil and natural right, or of buying and selling common property, which is a civil and natural right, or even of marrying, which is also a civil and natural right? Certainly not.

But the unquestionable privilege of all men, according to the very nature of their civil rights, to marry and be of the children of this world, can never introduce a civil right or civil institution, into the church of Christ, or incorporate it with his law and order. Neither can that, or any other reason, make it criminal or unchristian, in the church and ministers of Christ, who preach by commission from him, to maintain that marrying, or living in that order, according to the course of this world, is contrary to the faith and order of Christ, or to require, by the faith of Christ, not by civil authority, that all those who unite with them, and profess to be of the body of Christ, should conscientiously and scrupulously abstain from every thing of that nature. It is just for a man to profess to be what he is. Each man is left to his own choice, whether he will follow Christ or the world, and at liberty to act his own faith; but no man's faith or choice, can alter the faith and order of Christ; it may and must finally determine the man's own condition; but the faith of Christ must remain inviolable; and whoever possesses that faith, is counted worthy to obtain that world and the resurrection from the dead, and those accounted worthy neither marry nor are given in marriage.

No matter what any man professes, as belonging to the faith of Christ or worship of God, which does not interfere with the rights of others, so as to be any just cause of grievance, no civil or ar-

bitrary power has any right to molest him ; but to require the people or ministers of Christ, preaching under commission from him, to acknowledge as belonging to the faith or work of Christ, anything or everything which any man should propose, as agreeable to him, or to cede any part of the faith or doctrine of Christ, or which they preach as by commission from him, to accommodate the gospel testimony to the feelings or choice of others, is in effect to give every man the preëminence over Christ, and subjugate the gospel testimony to the will of man. Whatever, therefore, belongs to the gospel of Christ, his church not only have a right, but are under the most solemn obligations to God, to maintain ; and if any man or people hold errors, and call them truth, arguments founded on scripture and sound reason, or the gift and power of God, in the Spirit of the gospel of Christ, are the only justifiable weapons with which to oppose such errors ; and these the faithful have a right to ply with freedom.

No man can serve two masters. The flesh lusteth against the Spirit, and the Spirit against the flesh ; and these are contrary the one to the other. " He that soweth to the flesh, shall of the flesh reap corruption ; and he that soweth to the Spirit, shall of the Spirit reap life everlasting." Thus every man must make choice for himself, and be rewarded accordingly.

If marriage be not a civil right, and free to all citizens, or if it be a Christian institution, none but Christians have any right to it. But on the contrary, if it be a civil right and a civil institution, which few if any will deny, it is no part of the Christian faith or economy, unless introduced by the Author of Christianity, which has not been done, but expressly excluded, as has been shown. It may then be inquired, with the utmost propriety, What authority or pretence have any who profess Christianity, to introduce into the church, a civil institution, or ceremony, which Christ has not required at their hand ? Who have any right to require any class of professed Christians, to use any civil right, which they consider improper for them, and inconsistent with their calling ? What power has any right to assume the prerogative over the consciences of any class of professed Christians, to subject them to inconveniences or deprive them of their civil rights, because they choose to omit one or more, as being inconsistent with their calling, while at the same time, they leave all people to an equal freedom of choice, and neither usurp nor claim any authority or influence over any individuals, contrary to their own faith and choice ?

If therefore, any people, for the sake of following Christ more perfectly, choose not to marry, or if married, choose not to live after the flesh, because they believe such a life to be inconsistent

with the faith and order of Christ; in the meantime considering and maintaining it a matter of free choice and faith with all others, according to their natural and civil rights, whether to be one with them or not, do such people violate any principle of a free government in so doing? Certainly not. On what foundation of justice, or according to the free and liberal principles of the American government, can they be accused or subjected to oppressions or grievances, by giving their opposers legal advantage against them? Yet this has been attempted by some, who savor the spirit, not of Christ, but of anti-christian tyranny.

An additional and very striking proof that marriage does not belong to the Church of Christ, but is entirely of the world, is contained in the measures taken by the apostates in the latter time to establish their reputation, and perhaps their hope as Christians. "Now the Spirit speaketh expressly, that in the latter times certain shall apostatize from the faith, yielding [*ᾧ προσεχοντες*] to seducing spirits [*ᾧ πνευμασι πλανοις*, erroneous spirits] and doctrines of demons, who speak lies in hypocrisy, [or through the hypocrisy of liars,] who have their own consciences seared as with a hot iron, who forbid to marry, [and require or command] to abstain from meats which God had created to be received with thanksgiving of those who believe and know the truth." (1 Tim. iv : 1, &c.)

A material point in affecting a well-concerted plan of forgery, is to retain all the most noted and conspicuous characters of the original. When, therefore, the anti-christian church prevailed, having lost the true Spirit of Christ, and having, for that reason, no longer any power over the spirit of the world, and their members being all carried away with the lust of concupiscence, so as to lose every appearance of the followers of Christ, and the reputed Church, or rather chief bishop, now reigning with absolute power, nothing appeared more eligible, or better calculated to maintain some resemblance of the Christian Church, than to forbid to marry, and to require to abstain from meats, or to keep fasts, which was also a practice of the ancient Church, that they might restrain by the force or energy of law, those passions which they had no longer any power of the Spirit to crucify. But as the apostle bore with many in a certain degree, and acknowledged them as believers, though in a more distant relation, as the outer court; and as they only, who lived in the first order, abstained from marriage and the works of the flesh entirely, as did the apostles and others who were the true Church in that day; so the law prohibiting marriage extended only to the foremost class of professors, and to the whole of the priesthood, all of whom are bound by law, who undertake to live in that order, and also by oath, with all the rest of the monastic order.

Thus arbitrary measures became substitutes for the faith and

Spirit of Christ, since these have been lost, to preserve, as much as possible, the resemblance of the Christian church. These things having taken place early in the apostacy, while the order of the church of Christ was yet known, are a striking proof that marriage hath no part in that church, but is of the world.

The following extract from an Epistolary discussion on religion, between a Protestant and a Catholic, which fell into my hands a few days after I had written the above statement, elucidates and confirms it by the Catholic's own words. In his reply to the Protestant, who complained that the law of the monastic orders was arbitrary and cruel, he says:—"The promoters of the disciplinary law that prescribes it, had undoubtedly a commendable intention: they wished them to be angels-like, who angelical functions exercise; but considering its inconveniences, they had better perhaps been ruled by St. Paul's doctrine, satisfied with giving it as a counsel, not as a command."

A proper understanding of this subject, at one stroke exonerates the people who refuse to marry for the sake of Christ and his cross, from the charge of *forbidding* to marry, inasmuch as what they teach and practice amounts to this: That every thing ought to be kept in its proper place, and treated according to its own order, so as to stand or fall therewith. Can any suppose that this is to depart from the faith of Christ, to do as he did, for the purpose of obedience to him? Or is a man guilty of speaking lies in hypocrisy for living up to what he believes and testifies is right? and not rather he who testifies one thing and practices another? as all those do who profess to be of the family of Christ, and to follow him in the Spirit, while they live after the flesh, according to the first Adam, marrying and giving in marriage, as it is written of that order, *They twain shall be one flesh*.

Can any people be justly charged with forbidding to marry, or of intruding on the rights of others, by testifying that marriage does not belong to the followers of Christ, and living according to that testimony, declaring all the time, that it is a matter of pure faith, without force or commandment, in every one who chooses to walk in that order? If this be the case, by parity of reason, whatever any people profess, be it false or true, and maintain it to be necessary to Christianity, living accordingly: such people, by so doing, forbid all others to practise contrary to that profession, and thus the faith of Christ is turned into a law of commandments, contrary to the whole nature and plan of gospel invitation—Whosoever will, let him. For let truth be what it may, those who are Christians indeed must have it, not only in profession, but possession, holding the truth in righteousness, and according to the aforesaid conception of forbidding, they necessarily forbid

all others to deviate from them, even those who make no pretensions to Christianity, as well as those who differ from them in the profession of it.

It will be granted on the principle of equal rights, that all orders of professed Christians, have a right to institute their own order of worship, or to speak more consistently with giving Christ the preëminence, to learn of him what is the true worship of God, and to require all who undertake to be of that body, and of the same faith with them, to live according to that faith, otherwise not pretend to be of them. Those, therefore, whose faith is not to marry, or live after the course of this world, because of its being contrary to the faith and order of Christ, have an indisputable right to require all those who profess their faith, and desire to be joined with them, to live according to that faith, and to abstain from every thing contrary thereto, or else not pretend to be of that people. And this is perfectly consistent with the faith and law of Christ, as well as the utmost natural freedom of every man's conscience. Neither has it any relation to forbidding others to do what they in substance practised themselves, or enjoining on others that abstinence and self-denial which they themselves did not keep; to which may be added as contained in that forbidding, the subverting of the Spirit and faith of the gospel, by undertaking to effect by arbitrary measures, what they were unable to do by the faith of the gospel, in consequence of their having lost the Spirit and power, by apostatizing from the faith of Christ. "Speaking lies in hypocrisy, having their conscience seared with a hot iron, forbidding to marry." But when people live according to what they teach and profess, bearing a living testimony against the flesh and all evil, they neither speak lies in hypocrisy, nor have their conscience seared.*

Seeing that marriage is a civil right of the world, and not a Christian institution, for professed Christians to marry, or claim

* The foregoing explanation is given in conformity with our common translation of this text; but for the better understanding of those who wish to come at the truth, we would remark that, according to some of the most eminent critics, the translation, *Forbidding to marry, and commanding to abstain from meats*, is found to be erroneous. The words, *and commanding*, are an unwarrantable supply, and only become necessary, in consequence of the wrong translation of the Greek word *Κωλύοντων*, which is rendered *forbidding*; but which literally signifies *binding, confining, or restraining*; so that the original text, if rightly translated, would read in plain English, *binding or constraining to marry, to abstain from meats, &c.* Hence the plain and obvious import of the text is, that those apostates from the true faith of Christ, would bind, constrain or confine their adherents to the carnal marriage of the flesh, contrary to that life of virgin purity, and spiritual union in Christ, which is the true meat of Christ and his followers; that meat which God hath provided "for those who *believe and know the truth.*"

it as their province, involves, amongst other things, the following absurd principles. In the first place, it reflects disgrace on the gospel of Christ, and charges God with affording only a scanty and insufficient portion to its subjects, and alleging that the inheritance of God's people, by the gospel, including the promise of the life that now is, and of that which is to come, is so unsatisfying, that it can be made more perfect by the addition of fleshly pleasures, they therefore count it expedient for the completion of their happiness to add the pittance of pleasure which belongs to the world. Secondly. It is an attempt to rob the world of the pittance of inheritance which is allowed to them, as it is said, the fatness of the earth shall be thy portion, but not of heaven, and thus claim, ungenerously, an inheritance which is not theirs. Thirdly. It is an attempt to serve two masters, Christ and Adam, contrary to the express words of Christ: (for Christ and Adam are not one;) to serve Adam by doing his work, multiplying and replenishing the earth, or propagating the people of the world while presuming to serve Christ, whom the world hateth.

Now Christ is of the Father, and not of the world; for if he were of the world, it would love him. And if his people were of the world it would love them; but according to his own words, they are not of the world, even as he is not of the world, and therefore the world hateth them. As really therefore, and as correctly, as Jesus Christ is not of the world, but of the Father, so really and correctly are his people, the children of God, not of the world, but of the Father, being born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. Jesus Christ is the first, the foundation on which others are built, the head of the body, to whom his people are joined in one body and one Spirit, and are therefore no more of their first father Adam, but have renounced him and all relation to him, and are of God, the Father of our Lord Jesus Christ.

But the pressing, heavy objection with the advocates for Christians marrying, comes in the following train: That those who maintain that marriage is inconsistent with the faith of Christ, by so doing exclude all who differ from them, from the salvation of Christ, and thus condemn the whole world, except themselves. Let this consequence be granted for a moment; does that prove the testimony false? or that those who bear it prohibit others from living according to their own faith? Or was Noah in an error, when "by faith being warned of God, of things not seen as yet, he was moved with fear, and prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith?" Had the testimony of Noah been false, what injury could it have done the people?

Those who have had no faith at all in him, no doubt, made themselves easy. In like manner the testimony of those who have the faith of Christ's second appearing, if not true, need not disturb any ; because none are required to obey it, contrary to their own faith. The great uneasiness therefore, and vigorous opposition to the testimony, must spring mainly from the evidence and conviction of its truth, especially in those who know what it is, and still oppose.

If Christianity must not be professed in that order or to that degree, that it will condemn the world, it cannot exist on the earth ; for Christ is not of the world, and the world hate him, because he testifies to the world, that their works are evil ; and if they have hated him, they will hate his followers also ; for as he is not of the world, even so they are not of the world. And this is their testimony : " We know that we are of God, and the whole world lieth in wickedness." (1 Jno. v : 19.) Christianity therefore and truth condemn the world ; not men by their own power or holiness, or by any thing which they can arrogate to themselves ; but the faith and work of Christ which they possess, and the testimony of truth which they bear. And this condemnation is not for the injury of mankind ; it is really necessary that men be condemned by the truth as it is in Jesus ; for unless condemned by it, they will never seek nor obtain justification and life by faith and obedience to it. This condemnation, therefore, is not final to any, except those who make it so by disobedience ; but perseverance in disobedience, during the accepted time and day of salvation, which none know how soon will end, as to them, must prove final condemnation. Once more :

It is alleged, that to testify that marriage, or living after the course of the world, is not living according to the example of Christ, implies forbidding to marry ; because those who testify it, maintain that they do it according to the mind of God, and by commission from him. Therefore, say the adversaries, these people forbid to marry by the authority of God. I have already opened this matter, and answered this objection. But why cannot people understand, that these people allege no commission from God, to require any to submit to their testimony, contrary to their own faith and consequent choice, always declaring it a matter of the most free choice with every one, whether to follow Christ or not ? There is no arbitrary force nor compulsion in the gospel ministry. Christ's people are a *willing people* in the day of his power. (Psm. cx : 3.) Probably no word in the Hebrew language could more amply express the uncompelled, fair and deliberate choice of a people, than that which is here translated *willing*. And though every one who makes choice of the gospel,

is compelled, or rather constrained and engaged by motive, contrary to his fallen nature, his choice is in the event most free.

Yea, says the disputer; you say people may act their faith; but you maintain that out of the faith which you have, no man can be saved. What then? Must any people renounce their faith to please others? "For why is my liberty judged of another man's conscience?" Or must the cross and self-denial of Christ be removed out of his gospel, that it may be adapted to the lovers of pleasure? Is the way of Christ too straight? or must it be widened to procure the carnal mind and the order of the flesh, admittance into heaven? Is any thing under the heavens more reasonable and just, than that every man should have his free choice, when the consequences on each hand are laid before him? Those who are offended with believers in Christ's second appearing, for renouncing the first Adam and his works, if they believe there is salvation for them in Adam, let them cleave to him. But as we believe that Christ, and none else, is the salvation of God to us, let us at least have the privilege of cleaving to him. It is our unshaken faith that in Adam, or anywhere one side of the faith of Christ, salvation is not known, and cannot be found.

I have looked; my spirit has enquired, is there no access to the children of the flesh, who dote on the perishing and polluted fancies of the earth, as if there were no better inheritance? But can that old serpent, called the Devil, and Satan, be convinced of the propriety, and subjected to the duty of obeying God? They are his children, and he is their father and governor. They have no room for God in all they do. But if the serpent cannot be convinced of the propriety, or subjected to the duty of obeying God, the wisdom of God is able to supplant him, and will do it; and the power of God in the gospel is able to overthrow and dispossess him, and to redeem his subjects from his slavery into the glorious liberty of the sons of God, *that they may inherit substance*. And the work is begun which will effectually dethrone the old serpent, and bring those who willingly yield obedience to him now, and contemptuously neglect and spurn at salvation by the cross of Christ, to beg with remorse of heart and bitterness of spirit, for an interest and a privilege in the same gospel which they now despise, and those who come not too late, to be humble, contrite and thankful when they are admitted.

Those who are determined on the pleasures of the flesh, at the risk of salvation, have their liberty to proceed accordingly; and those who are determined on salvation, at the expense of all, according to the doctrine of Christ, are not going to put themselves out of the way because of a testimony against the flesh, or against Christians marrying. They have respect to the recompense of

reward, and are not afraid of being losers by giving up all for Christ. They receive faith in God and in his promise. *That no good thing will he withhold from them that walk uprightly.*

Those who know the way of God and keep it, are able to talk like the people of God; "We know that we are of God, and the whole world lieth in wickedness;" [*ἐν τῷ πονηρῷ*, in the wicked one.] "We are of God; he that knoweth God, heareth us; he that is not of God, heareth not us. *Hereby* know we the Spirit of truth and the spirit of error." Those who cannot adopt such language, are their own witnesses, that they lack an unshaken confidence that they know the truth and keep it.

There is one Christ, therefore one way to the Father, one truth, one life; one faith, one body and one Spirit; to pretend therefore to be in the way and in the truth, and yet to believe that others are in the same way, who have a different faith, and consequently a different life, in matters of so great consequence as to cause a separation, is too absurd to find a residence with reasonable men. But as it remains true that the tree is known by its fruit, and that the true gospel is best known by the fruits which it must unfailingly bring forth, wherever it is, let all those who would deal honestly with themselves, cease to contend about smaller matters, and no longer reject truth for fear of the cross, but lay hold of that gospel which produces its proper fruits—purity, holiness, righteousness and peace.

CHAPTER VIII.

SOME OBJECTIONS AGAINST THE SINLESS LIFE OF A CHRISTIAN ANSWERED, AND THE POINT CONFIRMED.

THE thought of God's having a people on earth, in whom he dwells as his holy temple, and who do not commit sin, is so far out of the sight and remembrance of professors, that the very idea will appear to many of them romantic; and the most explicit declarations of scripture appear to have lost their edge, and a few undefined old phrases to which they have been accustomed, partly scriptural and partly not, seem sufficient, in their view, to counterbalance all the testimony of Christ and his apostles. Some also, who possess a respectable degree of honesty and feeling, may through the influence of prepossession and the deficiency of information, be not altogether clear in their judgment. We shall therefore take notice of some of the most plausible objections.

The apostle John has written: "If we say we have no sin, we

deceive ourselves, and the truth is not in us." Hence it is argued that no man can be free from sin; for if any man should say, I have no sin, or I am saved from all sin by the blood of Christ, this text, say they, would prove that he is deceived, and the truth not in him; for the apostle said *we*, If *we* say we have no sin, *we deceive ourselves*, and the truth is not in us; and surely, if any man could become free from sin, it would be an apostle, and if any amongst them, the beloved disciple John. To a man unacquainted with the nature of language, this is a considerably specious objection: I have therefore stated it in as strong terms as I could, that it may be effectually removed.

The apostle had just stated the condition of those who walk in the light, as he (the Son of God) is in the light, that the blood of Christ cleanseth them from all sin. But he well knew the enmity of the Jews and others against Christ, and the doctrine of his blood, as saving them, as well as their pride in presuming they were not sinners, and therefore had no need of being cleansed. He therefore adds: "If we say we have no sin, we deceive ourselves, and the truth is not in us." If we, or any of us, or any man, (let it go to the full extent,) should say we have no sin, and therefore have no need of Christ, he deceiveth himself. That this is the purport of the apostle's statement, is sufficiently plain, if we attend to the following words: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." And then the matter is changed from the present to the past: "If we say we have not sinned, we make him a liar, and his word is not in us." But no more talk of being deceived, by saying we have no sin, after the confession, forgiveness and cleansing. It would nevertheless be false to say *we had not sinned*; for one who is saved from sin ever so completely, cannot say but that he has sinned, because *all have sinned*. The apostle therefore, by saying in such a connection, "If we say we have no sin, we deceive ourselves," no more proves that to be the case with Christians, than it proves that if a man is once a sinner he must so remain: but Christ is manifested to take away our sins. Besides; to understand this passage as proving that Christians commit sin, excludes the apostle's testimony on this subject, by exposing him to a contradiction; because he has boldly asserted that, "He that committeth sin, is of the Devil;" and "Whosoever abideth in Him, sinneth not." (Jno. iii: 6, 8.)

As to his saying *we*, it is no more than a familiar mode of speaking common to the apostles. Thus James, speaking of the tongue, says: "Therewith bless we God, even the Father; and therewith curse we men, who are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing.

My brethren, these things ought not so to be." Likely none will insist that the apostle James was one of those who took part in such cursing, and yet he says *we*, in as pointed terms as John.

Another portion of scripture which may ply with great confidence to maintain that Christians commit sin, or live in it, is that of Paul, where he says, "For we know that the law is spiritual; but I am carnal, sold under sin," and more to the same purport. (Rom. vii : 14, &c.) This however is a disputed text among the denominations of professors; so that their own testimony on this point does not agree.

John Wesley and his followers have maintained, vigorously, that the apostle did not there speak of himself, nor describe the Christian, but the convinced sinner.

Doctor Philip Doddridge, notwithstanding he was possessed of the common error, that Christians commit sin, though unwillingly, in his notes on the scripture under consideration, observes that, "The *apostle* here, by a very dexterous turn, changes the person and speaks as of himself. This he elsewhere does, when he is only personating another character. And the character here assumed is that of a man first *ignorant of the law*, then *under it*, and sincerely desiring to please God, but finding to his sorrow, the weakness of the motives it suggested, and the sad discouragement under which it left him; and last of all, *with transport discovering the gospel*, and gaining pardon and strength, peace and joy by it. But to suppose [continues the Doctor] he speaks all these things of himself, as the confirmed Christian, that he really was when he wrote this *epistle*, is not only foreign, but contrary to the whole scope of his discourse, as well as to what is expressly asserted in Chapter viii : 2."

Osterwald says, "This is a chapter which ought to be well understood, and which must not be misapplied. For this purpose it must be observed, that the apostle represents in his own person, in a figurative way of speaking, very usual with him, the condition of a man who is under the law, and who, not having faith and the Spirit of Christ, is a slave to his passions." Thus this scripture is judiciously taken out of the hands of the abettors of the doctrine that Christians are not free from sin, by men of their own faith.

It is indeed inconsistent, that any one of understanding should build with any confidence on the apostle's expressing himself after that manner, in a figure so common to him as well as others. As thus; "For if the truth of God hath more abounded through my lie to his glory, why yet am I also judged as a sinner? And not rather, [as we are slanderously reported, and as some affirm that we say,] let us do evil that good may come. (Rom. iii : 7, 8.)

This is the language of others whom he personates, whose damnation is just, and yet he says *my lie*, and why *am I* judged as a sinner, as though it were his own.

In the chapter before, the apostle had shown, at length, that they, Christians, were *dead to sin, and could not live any longer therein; free from sin and servants of righteousness*; and it is worthy of particular consideration, that he finds, knows, or admits no middle station between being servants of sin and servants of righteousness. "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit to God. For when we were in the flesh, the motions of sins, which were by the law, did work in our members, to bring forth fruit unto death. But now we are delivered from the law, *that* being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter." This shows the event of what had taken place in them to be an effectual change from bondage to liberty, from the service of sin to the service of righteousness, as above: "Being then made free from sin, ye become the servants of righteousness." And again: therefore if any man be in Christ he is a new creature: old things are passed away, behold, all things are become new. And all these things are of God." (Chap. vi: 18. 2 Cor. v; 17, 18.)

The apostle next proceeds to show that the law is not sin, neither the proper cause of death; but that it discovered sin, or excited it; for without the law, sin was dead; and that sin works death by that which is good, which is the law: *Wherefore the law is holy, and the commandment holy, and just, and good.*" He herein also shows the workings of the mind, in one under the law; and among other things, says, "For I was alive without the law once." This cannot apply to the apostle, who was not only trained up in the law from his infancy, long before he could have any understanding of the life of which he here speaks, and which he lost by the law and the reviving of sin, but was so exceedingly zealous of the law, long before his conviction and conversion, that in the Spirit of inspiration, after he became a Christian, he could refer back to those times and say, "*Touching the righteousness which is in the law, I was blameless.*" he therefore was not without the law.

But as all this is in the past tense, and therefore cannot, with any plausibility, be considered as Paul's own exercise, except at some former period, when he might be supposed to be in convictions, I shall proceed to the passage where he commences in the present tense: "For we know that the law is spiritual: But I am

earnal sold under sin." Now if this be true of one born of God, then the following consequences are true. First. That Christ and sin are one; for no man can serve two masters, but this character serves sin. Secondly. That to be carnally minded is not death; for sin has no mechanical or coercive power, but can only prevail by influencing the mind, therefore this person's mind has yielded to the power of sin, and yet he is esteemed as alive in Christ. Thirdly. That to be *carnally minded*, and to be *spiritually minded*, imply no important distinction; for this character is both; therefore the apostle is wrong in saying, "To be carnally minded is death, but to be spiritually minded is life and peace." Fourthly. That a slave to sin can be a free born son of God at the same time; "For if the Son make you free, ye shall be free indeed. But this character is made free by the Son, and yet sold under sin: now one sold under another against his will, is what common language calls a slave. So is it with this character, "For that which I do I allow not; for what I would, I do not; but what I hate, that do I." "If then I do that which I would not, I consent to the law that it is good." Like the impious heathen, *Video meliora proboque, deteriora sequor*. I see better things and approve them, but pursue the more pernicious. Then out of thine own mouth will I judge thee, thou wicked servant. Thou knowest thy Lord's will, and approvest it, but dost not perform it: thou shalt be beaten with many stripes. And yet this character is called a Christian. But if a slave to sin be a Christian, who is not?

But hear his reasoning. "It is no more I that do it, but sin that dwelleth in me." This man then is the temple and agent of sin; it dwells in him, and he acts it out. But Christians are the temple of the living God, and the Spirit of God dwelleth in them; and if any man defile the temple of God, him will God destroy. (1 Cor. iii: 16, 17.) This person therefore is not a Christian, but an assumed character, under the power of sin, convicted, but not acquainted with Christ.

The next verses are only a kind of repetition of the same workings, expressing the man's anxiety about his condition. But he adds, "I find then a law, that when I would do good, evil is present with me. For I delight in the law of God after the inward man." This is counted an infallible proof that this whole description applies to the Christian, not considering the essential deficiency which would attach itself to this verse with all the rest—that of not doing. "If a man love me, he will [unexceptionably] keep my words;" (not he would if he could,) and "He that loveth me not, keepeth not my sayings." (Jno. xiv: 23, 24.) This is the test of the Christian; and in vain does any man presume to

be a Christian without it. Christ makes no apology for those who are not able ; neither do his apostles ; that is, where the gospel is heard and known. If many shall seek to enter in, and shall not be able, he hath no more compassion on them, than on those who do not seek at all. And why should he, seeing no man will ever experience the fatal calamity, except those who waste their day and strength in pursuing unjustifiable ways, and reject the only true way and time of entrance ?

Who therefore is to believe that a man has the inside of his cup and platter clean, unless the outside be clean also ? Who is to believe that there is a good and pure fountain within, unless the stream be also clean and pure ? Who is to believe that any man delights in the law of God in the inward man, and yet walks, or at all acts contrary to it in his life, on any other principle, than that he is merely a natural man, having never known the power of Christ ? It is a most audacious impeachment of the character of Christ, for any man to say, that he, or any other, has received Christ, has submitted to his instructions, and has not received power to overcome sin. Or are these sayings true or false ? “ He that committeth sin is of the Devil ; for the Devil sinneth from the beginning ; ” and “ For this purpose the Son of God was manifested, that he might destroy the works of the Devil. Whosoever is born of God doth not commit sin ; for his seed remaineth in him ; and he cannot sin, because he is born of God.” I say, are these sayings true or false ? And is it true or false, that “ To as many as receive him, to them he giveth power to become the Sons of God, even to them that believe on his name ? ” (Jno. i : 12.)

People who pretend to be Christians on the presumption that they delight in the law of God after the inward man, while they find such a law, that when they would do good, evil is present, and they do not keep the law of God, are little, if at all, superior to the heathen before mentioned, or those mistaken Jews whom Paul describes, Who approve the things which are most excellent, and yet the name of God is blasphemed among the Gentiles through them. (Rom. ii : 18, 24.) Multitudes of such people profess the name of Christ, and in works deny him, neglecting the Christian signal, “ Let every one that nameth the name of Christ, depart from iniquity,” (2 Tim. ii : 19,) and by so doing, bear the boldest testimony they can readily do, to support infidelity, and prove the gospel a blank, and their profession of it a farce. “ Blessed are they that hear the word of God and keep it. (Luke xi : 28.)

Much stress seems to be placed on the phrase, *inward man*, as if this character had some new or distinct part, or faculty, some physical, moral, or intellectual power, distinct from other men, which must constitute him a Christian ; so that his delighting in

the law of God, after the inward man, must prove him to be a Christian, let him be ever so unable to do what he ought. Thus I remember to have heard a preacher of considerable rank, when preaching expressly on this subject, boldly assert that, the unregenerated man *has no inner man*. But when people become intelligent enough to know, that the regenerate possess no physical or intellectual faculties, but such as are common to them with the unregenerate, and that the *inward man* is no other than the intellectual spirit, which we commonly call the soul, they need not be surprised that men should approve, be pleased and delighted with the law of God after the inward man, and yet be only natural men. God's works have a beauty and order which are fit to attract the approbation and delight of intelligent men, in an unprejudiced state of mind, and especially when conviction of duty, sense of necessity, and the hope of salvation all press toward the same point: but these come far short of that renovating work of the Spirit, in which the man receives power to become a son of God, and improves it to that effect.

"But I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." This decides the point that this is the character of one yet under the power of sin; for the law in his members is too strong for the law in his mind; therefore he is either not a Christian, or the opposing law in the members of a Christian is superior to the law or Spirit of Christ, for "If any man have not the Spirit of Christ he is none of his." (Rom. viii: 9.)

"O wretched man that I am! who shall deliver me from the body of this death? I thank God, through Jesus Christ our Lord." This is the first expression in the whole description which savors of the gospel. When in the last extremity, and would probably have sunk without some relief, he is at last shut up to the faith of Christ, and finds the prospect of deliverance which gives him some courage. But that until now he had never known the way of deliverance, and especially that he had never experienced it, is still further proved as follows.

First. Until now he complains of that opposing law having power over him and keeping him in bondage. But of the Christian it is said, "For sin shall not have dominion over you; for ye are not under the law, but under grace." (Rom. vi: 14.) Secondly. Those who are in Christ, are not at any loss about who shall deliver them from the body of death; they both know him and his work, and have found it to be sufficient and complete. "And ye are complete in him who is the head of all principality and power; in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of

the flesh by the circumcision of Christ : buried with him in baptism, wherein also ye are risen with him, [yea, already risen !] through the faith of the operation of God, who hath raised him from the dead." (Col. ii : 10, 11.) Thirdly. This character under consideration does not even pretend to be an overcomer, yet, notwithstanding he has made some discovery of the way, but remains just as he was, excepting the prospect. "So then, with the mind, I myself serve the law of God ; but with the flesh the law of sin." He is therefore not yet in Christ ; for they that are in Christ, do not serve the law of sin with the flesh itself, they have crucified it with its affections and lusts. "I say then, walk in the Spirit, and ye shall not fulfil the lusts of the flesh." "But I keep my body under, and bring it into subjection." (Gal. v : 24, 16 : 1 Cor. ix : 27.) Now that which is crucified, mortified, or brought into subjection by the Christian, cannot have power to serve the law of sin.

But the Christian again comes into view. "There is therefore now no condemnation to those who are in Christ Jesus, who walk not after the flesh, but after the Spirit." (Rom. viii : 1.) This is an inference from the sixth verse of the seventh chapter, where the apostle left the subject and made a digression to speak of the man under the law, before he proceeded to the full description of a Christian. To say there is no condemnation to those who are in Christ Jesus, who walk not after the flesh, but after the Spirit, because I serve the law of God with my mind, but the law of sin with my flesh, is at best inconclusive, not to say absurd. But that justification should be the consequence of becoming dead to the law, and living to Christ in the Spirit, is rational, and according to the gospel."

"But now we are delivered from the law, that being dead wherein we were held : that we should serve in newness of Spirit, and not in the oldness of the letter." (vii : 6.) "There is therefore now no condemnation to those who are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For God sending his own Son in the likeness of sinful flesh, and for sin, [on account of sin, to put it away by the sacrifice of himself ;] condemned sin in the flesh ; [where it hath its source,] that which the law could not do, in that it was weak through the flesh ; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." (viii : 1, &c.)

Here is a Christian, indeed ; one who does not walk after the flesh, but after the Spirit ; one who is set free from the law of sin, by the Spirit of life in Christ Jesus ; one who has a work done in

him, which the law could not do, and which no man under the law ever did, or ever could experience, until God's own Son appeared to do it; that is, to condemn sin in the flesh. It is worthy of observation, that in all the description of a Christian, there is no account that he would do good, and could not.

But Paul is again introduced by some, as an instance of a Christian who is plagued with the power and vigorous efforts of sin, as in these words: "And lest I should be exalted above measure, through the abundance of revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure." (2 Cor. xii: 7.) This thorn in the flesh, it is pleaded, was remaining sin, with which he had to contend. But it might be asked, why is it said to be given to him? for if it was remaining sin, it was with him all along. Besides; a thorn in the flesh must be painful to the flesh, as this no doubt was, for the purpose intended; but sin in nature of works, is not painful to the flesh, it is what it loves, as being its own kind, its own offspring. Paul was no better than Jesus his Lord; who, "Though he was a Son, yet learned he obedience by the things which he suffered;" and by his own account, this thorn was given for the purpose of humiliation, contrary to any effect of sin. Should this thorn be understood to be the judaizing, and otherwise corrupt teacher, who gave Paul so much distress and tribulation, the Greek text would not by any means contradict the idea. "There was given to me a thorn in the flesh, the messenger of Satan, that he might buffet me, lest I should be exalted above measure." But it would be beside the present purpose to enter into a full investigation of what this thorn was: it is enough to be satisfied that it was not sin in him.

It would also be endless to enter upon all the contentions, arguments and objections against the faith of a sinless life in Christians. I have purposely noticed those which are most commonly offered, and which appear most plausible. As for those frequently introduced from the Mosaical dispensation, I have already dismissed them as coming from a source incapable of furnishing the example or pattern of a Christian. The law made nothing perfect, but was the introduction of a better hope. (See the Greek text. Heb. vii: 19.) By the law was the knowledge of sin, but not of salvation.

CHAPTER IX.

THE SUBJECT CONTINUED.

It may be observed that in all the arguments proffered in support of the sentiment, that Christians live in sin, or commit sin, no scripture asserts the fact. All that can be done is to argue by inference and such as is very precarious ; such as can easily be understood differently without distortion ; such as must necessarily be received in a different sense, or set the scriptures to clash one part against another, and the more feeble and precarious evidence to confront and overturn the most pointed, connected and forcible. For in proof of the sinless life of a Christian, all and every one stands connected and pointed work, such as is not found on the other side, and which will not admit of any acceptation contrary to proving, as expressly as language can do it, that the regenerate sons of God do not commit sin, but are saved from it. "Therefore if any man be in Christ, he is a new creature ; old things are passed away ; behold, all things are become new. And all these things are of God, who hath reconciled us to himself through Jesus Christ." (2 Cor. v ; 17, 18.) It may be enquired, Is sin of the old fallen creation, or of the new ? If it be of the old, it is passed away from those who are in Christ ; But if sin be the whole, or any part of the new creation of God in Christ, it may abide forever. Christ came to save his people from their sins ; and if an end to sin be not the certain concomitant of being in Christ, it may be asked, What hath the new creation effected ? If he be yet a sinner, he was that before, and thus the new creation is made a mere sound, a name without substance, a true description of the religion of the bulk of professors. But,

Paul, in his epistle to the Romans, has, in the most explicit terms, declared, that they who are in Christ, are dead to sin, so as to live no longer therein, and are already free from it. "What shall we say then ? Shall we continue in sin that grace may abound ? God forbid, [it cannot be ;] how shall we who are dead to sin, live any longer therein ? Know ye not that so many of us as were baptized into Jesus Christ, were baptized unto his death ? Wherefore we are buried with him by baptism into death ; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Here the end of Christ's death and resurrection is stated in plain terms to be

our dying with him, that is, to sin as he died, and rising with him, or walking in newness of life. If therefore we be in Christ, and not dead to sin, and consequently do not walk in newness of life, the end of his death and his rising again is lost, Christ has died in vain, we are yet in our sins, and he has failed in his undertaking.

It is vain to argue that these happy effects are to take place at some future period, for the apostle brings the matter right down to the present tense, to take effect now and henceforth, as the foundation work of future increase and glory. We who *are dead* to sin—*are buried with him*—“Knowing this that our old man *is* [already] *crucified with him*, that the body of sin might be destroyed, that *henceforth we should not serve sin*. For he that *is dead is freed from sin*.” That is, as we are. And then on that position, *that we are dead with him*, he grounds the argument of our living as he lives; that is, *to God—in the Spirit—in the resurrection, or in newness of life*. “Now if we be dead with Christ, we believe that we shall also live with him. Knowing that Christ being raised from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died to sin once; but in that he liveth, he liveth to God. *Likewise reckon ye also yourselves to be dead indeed to sin*, [not in name, or in prospect,] *but alive to God*, through Jesus Christ our Lord.”

It might be asked, Why should he counsel them to reckon themselves dead to sin and alive to God, if they were not so in truth? Did he want them to be deceived? Or did he expect that to esteem themselves what they were not, or could not be, would be for their edification? But it was reasonable to encourage all who believed, to inherit their privilege.

After some counsel to live up to their privilege, he adds: “For sin shall not have dominion over you; for ye are not under the law, but under grace.” And he effectually cuts off all pretext for sin, or for any to think they could sin, and yet be in Christ. “What then? shall we sin, because we are not under the law, but under grace? God forbid. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness. But God be thanked that ye were the servants of sin;* but

* *But God be thanked that ye were the servants of sin!* We are aware that the Greek copy in common use, readily admits the construction given to the text by the translators; but it is evidently susceptible of a very different construction; and we feel confident that the apostle Paul never conveyed to the Romans, under the Spirit of Divine inspiration, the meaning which is here presented to view. The French translation, though less literal, is certainly more consistent, and is also in perfect conformity with that spirit of the gospel manifested by the apostle in all his writings. It is as follows:—

“Mais grâces à Dieu, de ce qu’après avoir été esclaves du péché, vous

ye have obeyed from the heart that form of doctrine which was delivered unto you. Being then made free from sin, ye became servants of righteousness." And a little after, "For when *ye were* the servants of sin, *ye were free from righteousness*. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. *But now, being made free from sin*, and become servants to God, ye have your fruit unto holiness, and the end everlasting life."

It is here to be particularly noticed, that the apostle leaves no middle station or condition, between being a servant of God, and a servant of sin—a man must be either the one or the other. "For when ye were the servants of sin, ye were free from righteousness;" and, "Being then made free from sin, ye became the servants of righteousness;" "But now, being made free from sin, and become servants of God, ye have your fruit to holiness." No difference between sinning, and being the servants of sin; "What then? shall we sin, because we are not under the law, but under grace? God forbid. [Never.] Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey." All reasonings therefore, that Christians sin unwillingly and without intention, through the suddenness or violence of temptation, are false and vain, the pleas of hypocrites, and those who obey not the gospel.

We do not mean by this, that the true believers have no temptations; "The disciple is not above his master, nor the servant above his Lord. It is enough for the disciple that he be as his master, and the servant as his Lord." (Matt. x: 24, 25.) What therefore is necessary to be a disciple indeed, is to overcome as he did, and when tempted in all points, as he was, to remain as he did—*without sin*. "Behold, we count them happy who endure temptation." (Jas. v: 11.) If therefore, those especially who are young in the faith, should be greatly beset through the infirmity

avez obéi de tout votre cœur, en vous conformant à la doctrine qui vous été donnée pour règle." *But thanks to God, that after having been slaves to sin, ye have obeyed with all your heart, in conforming yourselves to the doctrine which was given you for a rule.*

This evidently conveys the apostle's meaning much better than our common translation. But by supplying the relative *who*, after *ye*, (which might be done with more consistency than many supplies made by the translators,) it would read, with propriety, thus: But thanks to God, that *ye who* were the servants of sin, have nevertheless obeyed from the heart, &c. This sense agrees with the comment of Dr. Adam Clark upon the text. "This verse," says he, "should be read thus:—*But thanks be to God, that, although ye were the servants of sin, nevertheless, ye have obeyed from the heart that form of doctrine that was delivered unto you; or that mould of teaching into which ye were cast.* The apostle does not thank God that they were sinners; but that *although* they were such, they had now received and obeyed the gospel."—Ed.

of the flesh, that is not to say they serve the flesh or commit sin, so long as they steadfastly refuse to yield to the temptation, any more than Jesus Christ could be said to serve the Devil, when he was sorely tempted of him forty days; for he was tempted in all points in like manner as we are, *without sin*. (Heb. iv: 15.) To this agree the words of the apostle: "I speak after the manner of men, because of the infirmity of your flesh; for as ye have yielded your members servants to uncleanness, and to iniquity, unto iniquity; even so now yield your members servants to righteousness unto holiness." Thus Christians indeed give themselves wholly to God, and yield to nothing else. "For though we walk in the flesh, we do not war after the flesh: [for the weapons of our warfare are not carnal, but mighty through God, to the pulling down of strong holds:] casting down imaginations, [reasonings] and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." (2 Cor. x: 3, 5.)

The conquered are not conquerors. If a man contend against the flesh, and be at all overcome, so as to commit sin, or be defiled in his spirit, he cannot be said to be free from sin, "For of whomsoever a man is overcome, of the same is he brought into bondage." (2 Peter ii: 19.) And though his freedom may have been proposed to him, and he may have engaged in the war, he has not yet gained his point—he is not born of God. "We know that whosoever is born of God, sinneth not; but he that is begotten of God, keepeth himself, and that wicked one toucheth him not;" (Jno. v: 18,) therefore to be brought into captivity to the law of sin, is incompatible with being a Christian indeed. (Rom. vii: 23.)

Enough is said to satisfy any man, who does not yield to prejudice and the carnal mind, more than to truth, that they who are Christians indeed, do not sin, and are in no degree subject to serve sin. But knowing the force of education, and the strength of prepossession on the mind, that the unwary, though intentionally honest, may be liable to overlook the evidence, we shall here add a series of scriptures in connection, so plain and pointed, that nothing but wilful dishonesty can easily ward off the conviction, in those who value the truth of the scriptures. "And every man that hath this hope in him, purifieth himself, even as he [that is Christ] is pure. Whosoever committeth sin, transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins, and in him is no sin. Whosoever abideth in him, sinneth not: whosoever sinneth, hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he [the

Son of God] is righteous. He that committeth sin is of the Devil : for the Devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the Devil. Whosoever is born of God, doth not commit sin ; for his seed remaineth in him ; and he cannot sin, because he is born of God. *In this* the children of God are manifest, and the children of the Devil : whosoever doeth not righteousness is not of God, neither he that loveth not his brother." Thus boldly and unequivocally do the scriptures testify, that sin is not found in those who are born of God, or are the true followers of Christ.

The learned student of Edinburgh, Macknight, on the passage : " Whosoever is born of God, doth not commit sin ;" which he renders, *Whosoever is begotten of God, doth not work sin* ; hath the following remark : " By translating $\epsilon \omega \sigma \epsilon \iota \alpha \mu \alpha \rho \tau \iota \alpha \nu$ [ou poiei amar-tian] doth not work sin, according to the true import of the phrase, the argument drawn from this text in favor of the sinless perfection of the saints in the present life, is precluded." By this gloss he has aimed to prove that all a Christian can gain in the present stage of action, is not to make a trade or business of sinning, or perhaps not to sin willingly, as often expressed : for should we take this comment in an acceptation more favorable to him, it must lose all its force ; because to understand his phraseology, *Doth not work sin*, as meaning, *Doth not sin*, or *doth not commit sin* at all, would be to make him acknowledge the fact which he aimed to overturn.

But the nakedness and impotency of his criticism might have appeared to himself, had he been critic enough to inspect with some discernment, the next clause of the verse : " For his seed remaineth in him ; and *he cannot sin*, [$\epsilon \delta \upsilon \nu \alpha \tau \alpha \iota \alpha \mu \alpha \rho \tau \alpha \nu \epsilon \iota \nu$] because he is born of God." Or this : " Whosoever sinneth, [$\omega \varsigma \circ \alpha \mu \alpha \rho \tau \alpha \nu \omega \nu$] hath not seen him neither known him." Or had he attended, without prepossession, to another phrase of the same apostle on the same subject : " We know that whosoever is born of God sinneth not ; [$\omega \varsigma \circ \gamma \epsilon \gamma \epsilon \nu \nu \eta \mu \epsilon \nu \circ \varsigma$] every one who is born, or hath been begotten, $\circ \chi \alpha \mu \alpha \rho \tau \alpha \nu \epsilon \iota$, sinneth not, or doth not sin : real sin is not chargeable or applicable to him in the minutest sense ;] but he that is begotten of God, *keepeth* himself, and *that wicked one toucheth him not* : [$\circ \gamma \epsilon \nu \nu \eta \theta \epsilon \iota \varsigma$, one who is a subject of that birth or begetting which is of God.]"

Such labored and unnatural turns ; such forced constructions, in the writings of studious and learned men, show the amazing influence of systematic prepossession, and the indispensable necessity for the light of the Spirit in those who would give a genuine and liquidated explication of the holy scriptures. The language

of the apostle is explicit, plain and simple, that they who are born of God, *do not sin*.

Where can the abettors of sin in God's children find such express and pointed testimony? Until they can, it is time for them to cease to "sow pillows to all armholes," to daub with untempered mortar, to soothe and flatter souls with the notion of eternal life, while they come short of the mark which Christ and his apostles have given. But such testimony is not to be found: not a single text of holy scripture saith, that those who are born of God commit sin, or have sin in them, or any thing tantamount. Other scriptures might be adduced, but the above are sufficient here; the evidence is as pointed as language will admit.

It is indeed the greatest absurdity to suppose that Christians commit sin, or are subject to sin; for there is no supposable cause for such a state of things, unless they either choose to sin, or God chooseth they should, or they cannot avoid it. The first two are too absurd to be avowed. If the last be true, it is either because God is unable, or unwilling to save them; which involves the same absurdity, as no violence to the conscience or agency of man, is requisite to cause them to do what they desire to do. To argue that Christians sin through the strength and subtlety of the temptations of the Devil, notwithstanding the will of God and their own choice to the contrary, (as many are weak enough to say,) is at once to affirm that the Devil possesses more power and influence over Christians than God himself; consequently, that the Devil is most wise and most powerful.

After all, people are so fond of a pretext for sin, of a name to live, while they are dead *in* sin, and not *to* sin, and especially so unwilling to take the conviction, that they are the true body of Christ, and they only, who are free from sin, that some will likely raise objections, saying, May not people be deceived, and think they do not commit sin when they do? This objection, weak as it is, I have heard from the mouth of professors of great zeal, and no contemptible degree of respectability. But be that objection as it may, there can be no deception in the strongest confidence that they who are visible sinners, they who are conscious to themselves that they are sinners, and they who acknowledge they are sinners, and under that impression are habitually praying to God to forgive their daily transgressions, are none of them Christians. Neither can there be any deception in setting aside those bodies of people whose faith it is, that all men commit sin, even after they are born of God, as being none else than branches of anti-Christ. If people may be deceived where no sin appears, and none is acknowledged, no deceptions need be dreaded where it is manifest

or where it is acknowledged to exist. If wolves may appear in sheep's clothing, sheep do not appear in wolves' clothing.

But let it be considered against whom this objection is levelled ; not against man, but against God—not a scheme of men, but the teaching of Christ. If the rule of Christ and his apostles be deceptions, if his teaching be unsafe, it is time to look out for another head of the body. But if Christ is a true teacher, there is no deception in the case ; his word, and those of his apostles, put the matter out of doubt : “ If a man love me, he will keep my word—He that loveth me not, keepeth not my sayings.” “ Either make the tree good and his fruit good, or else make the tree corrupt and his fruit corrupt : for the tree is known by his fruit.” “ He that followeth me shall not walk in darkness, but shall have the light of life.” “ He that loveth his brother, abideth in the light, and there is none occasion of stumbling in him.” (Jno. xiv : 23, 24. Matt. xii : 33. Jno. viii : 12. 1 Jno. ii : 10.) Now who will pretend to be Christians, and not love the brethren ? Yet many, if not all of those who profess in the various denominations called Christian, complain of getting into darkness, and being in great darkness. Let all men speedily determine who are the true witnesses, Christ and his apostles, or these dark souls.

But perhaps it will be pleaded, that the rule of Christ and his apostles is true and safe enough, but the danger is in the weakness and inability of men to comprehend it. Men are very apt to plead thus, saying, He is true, but we are false—the wrong is all in us. This objection reflects just as much dishonor on Christ, and is just as weak as in any other form ; for Christ gave his instructions for the use of men just such as they are, their weakness, darkness and loss being all included, that they might be delivered, walk in the truth, and know it to their satisfaction : “ For the Son of man is come to seek and to save that which was lost.” And again : “ The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor ; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind ; to set at liberty them that are bruised ; to preach the acceptable year of the Lord.” (Luke xix : 10, and iv : 18, 19.) Now to suppose any danger from the weakness and blindness of men respecting the law of Christ, (except in those who are wilfully ignorant and disobedient,) is to impeach the character of Christ as an unsafe and incapable teacher, that is, an impostor, inasmuch as his avowed commission is to relieve those in that very condition. Cease then to contend against the benevolent and condescending King of heaven, who makes the way so plain, that he may run that readeth it—that way in which the wayfaring man, though a fool, shall not err, and acknowledge the truth—lay

aside all pretensions to be Christians, until ye get the faith and works which will stand the test.

Ignorance of the life and power of the gospel may lead some to conclude, that deceivers may live so like true Christians that they cannot be known, or fully distinguished. This argument will be granted to be valid, provided nature can equal the gospel, or the fruits of the gospel are not such as cannot be imitated by the strictest rules of morality, nor by the greatest exertions of wisdom and prudence of natural men. If the life of Christians is not such as cannot be imitated, they cannot be distinguished from others; for if any deceivers, or any other class of the children of this world, can produce as good fruit, and consequently as good evidence of Christianity as the true-hearted Christian, they will have as good a claim to the character as he; consequently Jesus Christ and his apostles must be found false witnesses, in proposing a rule, and giving instructions, which are insufficient, and therefore dangerous. But as this will not readily be granted by professors, we shall persist in proving according to their words, that the true church can be known and distinguished from all others.

CHAPTER X.

CHRIST'S PEOPLE NOT OF THIS WORLD.

To bring this subject to a close, and to show, as in one compendious view, the discriminating line of separation between the church of Christ and all other people, whether professors or not, the last characteristic which I shall here state, and the preëminent, in which all others are included, is this, *That his people are not of this world.* “*They are not of the world, even as I am not of the world.*”

It is generally granted, in loose terms, that the people, or church of Christ are not of the world; but few consider in what respect, and by what distinguishing mark or characteristic it may be known that they are not of the world. The distinction is generally viewed, or contemplated, as being internal in the Spirit, and, therefore, invisible, so that the people of God cannot be known or distinguished by physical or merely natural men; as if an internal work would not be clearly manifested by its visible effects. “*They are not of the world, even as I am not of the world.*” As clear a line of distinction, therefore, as there is between Christ and the world, so clear is the same line of distinction between his church and the world: for they do as he said; *Deny themselves, take up their*

cross daily and follow him, in his footsteps where the world cannot go.

This discriminating line is so manifest that the world can see it, and discern the people of God from the world, and know that they are not of them nor of their order; that they have *put off the old man with his deeds*, and have forsaken the world for Christ's sake. No matter if the world call them devils, or impostors and deceivers, as they did their masters, they know them, and can discover that they have gone away from them. They cannot always discover, in every case, who will follow Christ to the end; but they can observe the course that people must take, to come out of the world and follow Christ, or be his chosen. The world can see the church of Christ distinctly enough to know that they are not of them, and to hate them for that only reason; because they are not of the world. Thus they hate his people as they hated him—*without a cause*. "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." (Jno. xv : 18, 19.)

Now, it was not the man Jesus whom the world hated; "For he increased in wisdom and stature, and in favor with God and man." (Luke ii : 52.) But they hated the doctrine of the cross; so that when he showed the way of the cross, they hated him for that—they hated and reproached that God, even the Father who dwelt in him, as it is written:—*The reproaches of them that reproached thee are fallen upon me*. Thus the world, or the spirit of the world, in all men, hates the cross of Christ, because it is not of the world, and requires those who would be saved to deny themselves, to walk not according to the flesh or works of the world, but according to the Spirit of God in Christ Jesus. In like manner, the world do not hate the men and women who follow Christ, abstractedly; but they hate the Spirit and cross of Christ: were it not for the cross, they could love them as well as other people; for take away the cross and all men would be of the world. The followers of Christ would be esteemed courteous and comely in all things were it not for the *hated cross*. But the spirit of the world can never be reconciled with the cross of Christ, therefore, the men of the world can never have fellowship with the people of God.

The church of God, therefore, having a living testimony, which is the word of God preached, and which draws a discriminating line of separation between them and the people of the world, so that not only they themselves can see it, but the world can see and feel the separation, and hate the church of Christ. "I have given

them thy word ; and the world hath hated them, because they are not of the world, even as I am not of the world." (Jno. xvii : 14.) The man, therefore, or the people of whatever name or denomination, however zealous or bold in the profession of Christianity, and however great degrees of power they may have experienced or witnessed, if they have not such a living testimony in words and works, as to let the world see and know by their preaching and their lives, that they are not of the world, but are called or chosen out of the world to follow Christ, they fall short of the mark of Christ's church : in vain do men profess Christianity without possessing the substance.

But on what principle are the church of Christ not of the world, as really so as he is not of the world ? In the first place ; because they have rejected the first Adam, the father of the world, with all his works, and have put on Christ, being all baptized by one Spirit into one body, of which Christ is the head. "Seeing that ye have put off the old man with his deeds, and have put on the new man, who is renewed in knowledge after the image of him that created him." "For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond or free, there is neither male or female ; for ye are all one in Christ." (Col. iii : 9, 10. Gal. iii : 27, 28.) In the next place ; They who are baptized into Christ, or by the one Spirit into the one body, of which he is the head and they the members, are baptized into his death, and thus die, or become dead with him, even as he is dead or hath died. "Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death ? Therefore we are buried with him by baptism into death." (Rom. vi : 3, 4.)

Moreover, the church of Christ are raised to life in him and live with him, even as he liveth. "For ye are dead, [or, ἀπεθάνετε, ye have died,] and your life is hid with Christ in God." "Therefore we are buried with him by baptism into death ; that, like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection ; [having the same death and resurrection with him ;] knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead, [dieth] is freed [is justified, σεδικαιωται] from sin.

Thus the church of Christ are dead with him, and alive with him, so as to be quite separated from the world ; and the world see and feel that it is even so and think it strange that they run not with them into the same excess of riot, or same pursuits, speaking evil

of them and hating them, because they are not of the world, even as Christ Jesus is not of the world.

But if Christ died to sin, and liveth to God, and his people do the same, there can be no good reason why the world should hate either him or them, or be at all disaffected with them on that account. But they hate them as they hated him—without a cause, that is, without any just cause. The world had a reason for hating him, *because*, said he, *I testify of it that the works thereof are evil*. So it is with his people. Could they die to sin and live to God, and pursue the course of this world as other men do, that is, live as the world do, the world could not hate them. For said Jesus to his brethren who did not believe on him, "The world cannot hate you; but me it hateth;" and to his disciples, "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." And again: "I have given them thy word; and the world hath hated them *because they are not of the world, even as I am not of the world*." (Jno. vii: 7. xv: 19. xvii: 14.)

Thus it is evident, that the separation between the world and the church of Christ, who are baptized into his death, and who also live with him, is effectual and real, and that the baptism with which they are baptized into Christ, is an effectual work, cutting them entirely off from the world, and also manifest, so that the world perceive it, and look upon them who are thus baptized, or who take up their cross to follow Christ, and once become established in his faith, as dead men. *For ye are dead, and your life is hid with Christ in God.*

The world follow their former conversation which they had of old, walking after the course of the world, fulfilling the desires of the flesh and of the mind; but the children of God, the church of Christ, enter in with him into his rest, "By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh." "For we who have believed, do enter into rest." And again, "For he that is entered into his rest, [the rest in Christ according to God's promise to his people,] he also hath ceased from his own works, as God did from his." (Heb. x: 20. iv: 3, 10.)

If then he has ceased from his own works, he does not still practice them. The children of God, therefore, have rejected the former conversation, the manner of life which this world pursue, and live a new life with Christ in God as he lived, and the world see it and hate them. "But ye have not so learned Christ; [to live as the world;] if so be that ye have heard him, and have been taught by him, as the truth is in Jesus; that ye put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind;

and that ye put on the new man, which after God is created in righteousness and true holiness." (Eph. iv : 20 to 24.) Thus as the scion, which is to be grafted into another tree of a different kind, must be entirely cut off from its original stock, before it can become one with the new, so must the Children of Adam, if they will be saved through Christ, be entirely cut off from the first Adam, and become one with Christ, so as to be no more of the world, even as he is not of the world.

Now, "The children of this world marry, and are given in marriage; but those accounted worthy to obtain that world, and the resurrection from the dead, [and undeniably God's children are all accounted worthy,] these therefore, neither marry nor are given in marriage; neither can they die any more; [for having been once dead in Adam, in whom all die, and having died with Christ, they have their life securely hid with him in God;] for they are equal unto the angels; [having the life of Christ, which is equal to that of any angel;] and are the children of God, being the children of the resurrection." (Luke xx : 34, 35, 36.)

The sum of this discourse is, that the world, or the children of this world, marry, and are given in marriage, but the children of God do not. For *the children of this world* are set in contrast with another class or character of people, who neither marry nor are given in marriage; and when their character is fully developed, they are found finally to be *the children of God*, being the children of the resurrection; which resurrection is set forth as the medium of principle by which they become children of God, and this can be none else than coming into Christ. For, to as many as receive him, to them he giveth power to become the sons of God—He is the resurrection and the life. As Christ Jesus, therefore, did not marry, as the children of this world do, nor take any participation in their peculiar works; so neither do his church. And this is the central and radical point in which both he and they are not of this world. This is the ground-work of the separating line between Christ, including his church and the world; in this centres that cross of Christ which the world hate, and without which no man can be saved from sin.

And that this is the radical point in which Christ was dead to sin and to the world, and his people dead with him, the words of the apostle are plain and pointed. "Wherefore, if ye be *dead with Christ from the rudiments of the world*, why, as though living in the world, are ye subject to ordinances?" Why submit yourselves to those ordinances of which I have been speaking, which are a shadow of things to come, weak and beggarly elements imposed on those who live after the flesh, and are alive to the rudiments of the world? (Col. ii : 20.) The body or substance is of

Christ; and if ye be dead with him from the rudiments of the world, ye have no need of these carnal ordinances; for ye are complete in him.

Now the rudiments of anything, are the first principles out of which it springs, and according to which it is continually supported or hath its subsistence; as the first principles of a language are called the rudiments of that language. Accordingly, the rudiments of the world are its first principles, by which it is continued through succeeding generations, and the place of the deceased is continually supplied with a multiplied increase. These rudiments are found in the order and works of generation, among those who marry and are given in marriage. These are the rudiments of the world, on which the children of the world live, and which they pursue, and from which Christ is dead and his people with him. These are the life of the world, which to forsake in the faith of Christ and to follow him, renders a man dead and hateful as death to this world; so that he is no more of this world, even as Christ is not of this world.

On this principle, a man is dead, and yet living, even as Christ lived; "Because as he is, so are we in this world," (Jno. iv: 17.) "And if Christ be in you, the body is dead because of sin;" (sin is found to have its seat in its appropriate works, it is, therefore, devoted to death with Christ, from all these works and their nature, that the whole body of sin might be destroyed;) "but the spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. [That they may be living temples for God while they remain.] Therefore, brethern, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye, through the Spirit, do mortify the deeds of the body, ye shall live." (Rom. viii: 10 to 13.)

CHAPTER XI.

THE SUBJECT CONTINUED.

I AM aware that it will be contended, that the only necessary discriminating line between Christ and the world, or, at least, between his church and the world, and that line by which they are not of the world, even as he is not of the world, consists in being obedient to commanded duties, and abstaining from all things unlawful, or expressly forbidden, (or believing in Christ and having

his righteousness imputed to them, and being thus entitled to a reward in heaven, according to some,) but all in a perfect consistency with living in the works of the first Adam; as if Christ and Adam were completely as one. Thus many profess to be dead with Christ from the rudiments of the world, and yet are as continually and successfully employed as any of the children of the world, in procreating the living subjects of the world, by its own rudiments, and in the fulness of its spirit; for their offspring are as corrupt as any others.

Many also profess to have renounced the first Adam, to have put him off, and to have come into Christ, to be baptized into his death, and to live his hidden life in God; and yet are, from time to time, begetting and bringing forth Adam's sons and daughters in all his fallen nature, as corrupt as the children of the infidel world, or the fruit of illegitimate intercourse. And when they are asked for a reason to justify such works in Christians, they will directly appeal to the commandment or law originally given to Adam, notwithstanding that, as professed Christians, they claim an entire disunion with Adam, his family and his law, with all its consequences, and profess to have put off the old man with his deeds, and to have put on the new, even the Lord Jesus Christ, who never incorporated himself with the first Adam, except by such conjunction as was necessary to put him to death, and lead the people out of his order and nature to God, in the resurrection of life. O how inconsistent are the lives of professed Christians! They make no radical or effectual distinction between Christ and Adam—no marked or discriminating line between the flesh and the Spirit—none between the living and the dead—none between the Church of Christ and the world.

But if it be the province of Christians to propagate their species by natural generation, and if they who are dead with Christ and not of the world, may perform this, how comes it to pass that they do not propagate their own likeness? Or is there any discriminating difference between their children and those of other people? Are they any more holy, or any easier to initiate into the faith and life of Christ? When Adam begat a son, he was in his own likeness, and a lost, corrupt creature, and his posterity ever since, through successive generations, have done the same; for *by one man, sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.* How, then, comes it to pass that Christians do not propagate an offspring in their own likeness, or in the likeness of Christ, saved in Christ their living head? For Adam's sons continue to beget an offspring in their own, that is, in his likeness, corrupt and fallen. They have no need to be converted in order to become wicked—sinners like

their father. They are conceived in sin, and shapen in iniquity; born to trouble as the sparks fly upwards; by nature children of wrath. Why, then, hath not the Spirit of Christ the same influence, at least, over his seed and their posterity, as the spirit of Adam over his? How comes it to pass that they all have to be converted by the Spirit of Christ, in the gospel, and experience a regenerating work, before they are like Christ their Father and their head?

It is proved by scripture, as above quoted, and by a painful experience, that the corruption of Adam's fall has carried death to his remotest generations. But, it is written, That where sin abounded grace did much more abound. Why, then, cannot this superabounding grace in Christ, eradicate the abounding corruption of Adam's fall, in the children of God, so that Christians may propagate a legitimate and Christian offspring, if it be their province to procreate their species by ordinary generation? Shall this only *abounding* sin, or corruption of Adam's fall, maintain its ground against the *superabounding* grace of God in Christ, and balk the followers of Christ and their offspring, struggling under its oppression, and held by it all their life-time, subject to bondage through fear of death? Can this be all the fruit of Christ's delivering them by his, "*through death, destroying him that had the power of death?*" It cannot be. Or can they be dead with Christ, and not of the world, even as he is not of the world: can they be separated from the first Adam, and liberated from the deadly effects of the fall, who do the same work, which the world do, and suffer the same corrupting influence of the fall with other people? It cannot be.

Cease, then, to contend that the work of propagating the species by ordinary generation, committed to the first Adam, is at all the province or work of the church of Christ, who are dead with him, and are not of the world. "*If the root be holy, so are the branches.*" If that work could, by any means, be grafted into Christ, and be made the province of his people, it would be holy, and its fruit holy; but all these attempts fail; so that when introduced into the church, it is found to be *the man of sin*, as shown in its place. The church of Christ, the branches of the holy root, are brought forth by a very different process, not by generation but by regeneration; *being born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.* Again:

If that separation from the world, or that Spirit or standing by which Christ's people are not of the world, even as he is not of the world, consists in anything compatible with marrying and practising the works of natural generation, then what are those works which make that separation, with sufficient clearness to

make it out to the men of the world, and so disagreeable to them that they hate Christ and his disciples for its sake? The separation must evidently include something which the world highly disapprove and abhor, or the rejection and condemnation of that which they preëminently love, or both. It must also include that which is the death of the world, and the rejection of that which is their life, and necessary to their existence in their own order; otherwise a man might be of Christ and of the world too. It must also include that which can make it manifest who are of the world, and who are of God, and belonging to the church of Christ. Now, no profession of Christianity, or possession either, consistent with marriage and ordinary generation, can include the necessary causes of the separation. For it is well enough known that all such profession of inward piety may be made in hypocrisy, where correspondent works do not accompany the profession sufficient to prove it genuine.

Such profession, therefore, as is not accompanied with such correspondent works, cannot carry conviction to the world; that such a man or people are of Christ, and not of the world, nor cause the world to hate them because they are not of them. And where correspondent works attend any profession, compatible with living in the state of marriage or ordinary generation, such profession, and such works, cannot carry conviction to the world that such people are not of them, nor cause them to hate them on that account; for, notwithstanding they may abstain from certain matters of less importance to the pursuits and enjoyments of the world, which yet pertain to their order, as from avenging injuries, or from taking a legal oath, or from shedding human blood; yet while they pursue or approve of generation, the world will acknowledge them, although they may view the world, for a time, with a degree of zeal and power which burns hot against a carnal nature. But this burning degree of zeal and power will abate, in time, with those who live in generation, being consumed on their lusts, and they and the rest of the world become one again. Accordingly, it is ever found that none of those churches who live in generation, can retain their separation from the world, even as far as they sometimes gain it; neither can they keep a day of power and revival in religion more than a short time.

Besides: The men of the world do not hate any man or people, nor count them dead men, or not of themselves, because they pursue a profession of religion, and show correspondent works, provided that profession and those works be in the approbation of the generation of this world. Men esteem others the more for living up to what they profess. If a man will practise what they esteem as virtue, if he be just in his dealings, rendering to all men

their due, if he be upright in his deportment, chaste in his outward conversation, humane towards mankind, kind to his family, generous to the poor, merciful to the afflicted, and hospitable to strangers; and if he show the same goodness in other respects, although he should profess to be a Christian, and, therefore, not of the world, yet as long as he will support the generation of this world, and acknowledge it as being consistent with the life of a Christian, the world will never hate him, nor count him out of their class; but will esteem him the better for his consistent deportment.

That which separates a man from this world, so as to make him not of the world, even as Christ is not of the world, and cause the world to hate him, cannot be his abstaining from idolatry or the worship of false gods, from profaning the name of the Lord, from murder, manslaughter, or otherwise taking the life of a man, from theft or fraud, from false witness or slander, from adultery or fornication, from drunkenness or debauchery; for all these things and the like, the world themselves disclaim and disapprove, according to their own profession, as good citizens of the world; and those who practise them are more or less esteemed unworthy of countenance. These, therefore, cannot be the works of the world to which Jesus alluded when he said, "But me it hateth, because I testify of it, that the works thereof are evil; neither can these be the things which his followers, by avoiding, are not of the world, even as he is not of the world; nor does the world hate them on that account.

But let a man once deny himself, and take up his cross and follow Christ; let him maintain that gospel which teaches us to deny all ungodliness and wordly lusts, lawful or unlawful; (for many things are lawful which are not Christian;) let him support the testimony of Christ in his own words, *That the children of this world marry and are given in marriage; but those accounted worthy to obtain that world and the resurrection from the dead, neither marry nor are given in marriage*; and let him live according to that testimony, showing that he is not of the world, even as Christ is not of the world, and it will soon be seen what makes the separation—it will be seen why the world were offended at Christ Jesus, why they hated him, and why they hate his disciples, even as he said, *Because they are not of the world, even as he is not of the world.*

They who take up their cross and follow Christ, reject that which is the life of the world, and are, of course, dead men in their view, as well as in reality, dead with Christ from the rudiments of the world, and as added a little after, *Ye are dead, and your life is hid with Christ in God.* No wonder, therefore, that the world hate them, that is, the death and the life which are in

them ; they are dead, and no creature ever yet loved its own death, but hated it, and they live a life with Christ in God, a life which the world abhor, a life of self-denial and the cross of Christ ; *I am crucified with Christ ; nevertheless I live ; yet not I, but Christ liveth in me ;* a life which speaketh death to this world, and the rudiments of it, which the children of this world love more than all things besides ; for by these things men live, and in these they glory. Well said Jesus : *I have given them thy word ; and the world hath hated them, because they are not of the world, even as I am not of the world.*

It has been supposed that the hatred and opposition of the world, particularly of the Jews, against Jesus, arose from his teaching a doctrine which overturned and superseded their law, disannulling their system of service, and leading them in new and unknown paths. But the world hated him, because he testified of it that the works thereof are evil ; he did not teach that the laws or service was evil ; this, therefore, could not be the cause of the world's hatred. Besides : The disannulling of the Jewish law was not understood by the disciples, much less by the unbelieving Jews, until after the giving of the Spirit ; this, therefore, could be no part of the cause of their hating him and putting him to death. That this doctrine led them in new and unknown paths, is indeed true. The doctrine of self-denial and the cross, to eat his flesh and drink his blood, or to live his life, to cease from the generation of the world ; or have no part with him, was to them an offensive doctrine ; it struck directly against the lusts of the flesh, the lusts of the eyes and the pride of life, the all that is in the world. (1 Jno. ii : 16.)

The Jews, it has been presumed, were offended with Jesus, and hated him because he said that God was his Father. But why should this offend them ? Did they not call themselves the sons of God ? *We have, said they, one Father, God.* (Jno. viii : 41.) And could it be offensive to them to hear their Messiah say, *My Father worketh hitherto, and I work ?* But the truth is, they hated him for another cause ; his denying himself, and bearing his cross, as he also taught them to do, against all ungodliness and worldly lusts ; the lust of the flesh, the lust of the eyes and the pride of life, including all covetousness and the claiming of worldly possessions. And their charge against him, for saying that God was his Father, was only a pretext to support their quarrel against his holy and self-denying life, which was not according to this world.

In the same manner they contended with him for breaking the Sabbath. Not because they cared for keeping the law in truth ; for they made void the law by their traditions ; neither because he did break the Sabbath, or violate the law in any case ; for he

was always able to put them to confusion, and to vindicate his own works on the Sabbath, by their own law and their own practice, and thus to show, that they only sought an occasion against him by such accusations, because they hated his doctrine, and his holy, self-denying life. He did not gratify the lust of the flesh and of the world; he did not marry and hold private possessions. On this account the world hated him, because he testified of it that the works thereof were evil.

Again: one of their heavy charges against him, to insure his crucifixion, was, that he made himself a king, and was therefore an enemy to Cesar; as if they had been friends to Cesar—when it is evident that nothing would have pleased them better, than that he would have taken the command and established them in the kingdom and glory of this world, at the expense of the life of Cesar and all his power. And such was their opposition to Cesar and his government, that no man was by them counted a greater sinner than he who held the office of a tax-gatherer, called a publican, under Cesar's government. But they hated him, not because he did any evil, but because he denied himself, as they also hate his disciples, and say all manner of evil against them falsely, for his name's sake, whom they follow in the same self-denial.

It is also true that the branch cannot bear fruit of itself, except it abide in the vine, no more, said Jesus, can ye, except ye abide in me. Now as true as this similitude is, when applied to Christ as the vine, and his people as the branches, so true is it when applied to the world as the vine, and the children of the world as the branches, and it illustrates the subject as correctly in the one case as in the other. For as no man can bring forth the appropriate fruits of Christ, or of his body, the church, unless he abide in him; so neither can any man or woman, or both, bring forth the appropriate fruits of the world, unless they are of the world and abide in it. But the whole world lieth in wickedness; those therefore who are of the world, and abide in it, even those who bring forth the fruits, or do the appropriate works of the world, are lying in wickedness, [*ἐν τῷ πονηρῷ*] in the Devil, and not in Christ. But they that marry, or in any relation propagate the children of the world, serve the world, and therefore do not serve Christ; they bring forth the appropriate fruit of the world, and are therefore of the world, and abide in it. Thus it is logically proved, by undeniable premises and correct conclusion, that they who marry, or do the works of natural generation, are of the world, and not of Christ.

CHAPTER XII.

THE SUBJECT CONTINUED.

AFTER taking this view of the subject, the great and last objection will present itself, that, if this is the true gospel, and all should believe and obey it, as all ought surely to obey the truth, the world would soon come to an end. To obviate this, let it be considered in the first place, that the very work of Christ is to bring the world to an end in his people, as soon as they become his. A work unknown to the church before the coming of Christ, as saith the apostle; "Now, all these things happened unto them for our example; and they are written for our admonition, upon whom the ends of the world are come." (1 Cor. x: 11.) Accordingly, as before shown, his people are not of the world, even as he is not of the world.

Now let us ask, on what principle can the end of the world be effected by the abstinence of those who are not of it? The world is to be served and continued through its own subjects, and is sufficiently organized for that purpose. But the objection includes this also, that the call is to every one to come into the same faith, and should this be so, the world must inevitably come to a period. It is true the call is to every one wherever the gospel comes; but it is also true, that few are disposed to obey.

There is a heavier objection in the way than the fear or the prospect of the world's coming to an end; their unwillingness to deny worldly lusts, is of more weight with them, than the prospect of the world's being at an end, or than even the hope of salvation or the fear of damnation.* Now the deciding question is simply this, Which is the most *momentous* work; to continue building up the world in its present order, in which salvation is not known, and keep every individual to that work, or to build up the church of Christ, in eternal life, for all souls who are willing to come out of the world and be joined to Christ? They that prefer the latter, will confirm the wisdom of their choice by making a speedy escape from the course of the world and all its fetters, and uniting themselves to the body of Christ, the church. And those that make choice of the former, may solace themselves in their short-lived and paltry inheritance, the portion of Esau,

* Many will probably affect to deny this, anticipating the vain hope of obtaining salvation short of denying themselves of those darling pleasures which center in the lust of concupiscence. But such a salvation was never offered by Christ, and can have no foundation in his gospel.—ED.

while we consider the second answer to the objection, in the words of Jesus Christ.

“And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations: and then shall the end come.” (Mat. xxiv: 14.) This prophecy was not fulfilled in the apostolic dispensation; nevertheless it will surely come to pass. Now what can they effect, who are so deeply interested in keeping this world from running out? Can they rebuke the purpose of God, which is to publish to all nations that everlasting gospel of Christ, which he has already introduced amongst men, to make a finishing work of salvation in all who will receive it? Can they withstand the decree of God saying, let the finishing, the everlasting gospel be published to the men who dwell on the earth, saying, “Fear God and give glory to him, for the hour of his judgment is come?” Or can they prevent the faith and obedience of honest souls who seek a kingdom which hath foundations, whose builder and maker is God? Can they support the world in its present course and order, when the testimony is fulfilled, and the end is come, any more than the disobedient in the days of Noah, could, by their eating and drinking and marriages, keep the flood from drowning them when it came? “For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of Man be.” (Matt. xxiv: 38, 39.) They will not yield until the end is come.

As God in the days of Noah, gave the people warning long enough to prove them, and give them a fair opportunity to repent, before he brought the flood; so when the everlasting gospel shall have been preached to all the world, for a testimony to all nations, until the time shall be fulfilled and all have heard, then shall the end come: and whether many or few shall have believed, the world can support its cause no longer.

In every dispensation, except the Christian, marriage was justifiable and consistent; for in Christ alone, the people are called to leave the world and its works. And the practice is so common, that it is hard to convince mankind that Christ is at all distinct from Adam. Hence some, after all, will plead the instruction or permission given to Noah; as if Noah had been Christ, and had the preëminence, or had even been a follower of Christ, many hundreds of years before he opened the way; or, as if Noah were the pattern and example of believers, whose steps they are to follow. Neither do all the permissions, commandments and regulations under the law of Moses and the whole Levitical priesthood, although they contained every commandment from the

beginning, afford any support to the faith or practice of marrying and living in generation after coming into Christ, in whom there is neither male nor female. "For [in Christ] there is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof. For the law [called the commandment going before] made nothing perfect, but the bringing in of a better hope doth; by the which we draw nigh to God."* When the priesthood was in the hands of the tribe of Levi and of Aaron, and the first-born of the high priest was his heir, they all married and begat children in the flesh. But the priesthood being transposed, from Aaron to Christ, who is made priest, not after the order of Aaron, but after the order of Melchizedec, who was without father, without mother, and without descent; so is the Son of God, and so are his people, without father, without mother, and without descent after the flesh; these neither marry nor are given in marriage. For the priesthood being changed, or transposed, there is a transposition or change made also in the law. There is one law and one rule.

The thought is in itself inconsistent and preposterous, that Christians should count it their province or privilege to occupy the old ground of generation, pertaining to the first Adam, after they are called out to be a separate people, devoted to God. That any people should be redeemed from death, and initiated into life, and yet be participators in the appropriate works of him in whom all die; or should be regenerated from the first Adam, into the second; transplanted from the world into the church, the body of Christ: from the ruined state of fallen nature, into a state of salvation by the grace of God in Christ; from union and relation to the men of the world, who all lie in wickedness, to a relation and union with the general assembly and church of the first-born, whose names are written in heaven; or in a word, from Adam to Christ, and from earth to heaven, and yet occupy the same ground from which they were transplanted, and cultivate the same old polluted soil of fleshy generation, is too absurd to admit of a supposition; these different states are incompatible with each other.

It is utterly unreasonable, that they who believe they were conceived in sin and shapen in iniquity, as well as all others who

* Heb. vii: 19. Translation of this verse does not appear to convey the apostle's meaning so correctly, nor is it so literal as the following: *The law perfected nothing, but was the introduction of a better hope, by which we approximate to God.* The true meaning seems to be, that the law was only a system of types and shadows, and therefore could bring nothing to perfection, as to the real substance of the work of salvation; but it was an introduction to that work, which was substantially manifested in and through Christ.—Ed .

have been thence produced, should cleave to the former ground and cultivate the old soil wherein they were thus conceived and shapen, after (they say) they have been called, with the holy calling of the gospel, into Christ, to be a people devoted to God, to serve him in the newness of the Spirit, and no more in the oldness of the letter. Can it be that such people have any real understanding of the character of Christ, the quickening Spirit, the Lord from heaven? Or of the nature and work of Christ, in the redemption of souls? Or can they have any just conceptions of the greatness and reality of that change which is experienced by those who are called in Christ to put off the old man with his deeds, which are so corrupt, that all his fruit, even the most legitimate, is conceived in sin and shapen in iniquity, according to the deceitful lusts, and to put on the new man, who after God, (and not after the fleshly works of the old generation,) is created in righteousness and true holiness? Can they be the circumcision who worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh, to whom it is like cutting the heart-strings, and rending the cords of life, to renounce the fleshly works and fleshly relation of the first Adam, for the sake of Christ and eternal life in him? Do they love him more than these?

But some will yet say, Did we not all come forth into life by natural generation? And without it, how could there be any people to be saved? And what then? Because we are all born into the world by natural generation, born of blood, of the will of the flesh, and of the will of man, according to his desires and propensities, must we on that account, or can we remain on the ground, and in the works of natural generation, after we are called out to be of the number of the new-born children of God, in Christ, who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God, and are not of the world, even as Jesus is not of the world? Can any man be in Christ and remain where he was before? Can a man put off the old man with his deeds, and put on the new, and be a partaker of the nature, and a practiser of the works which are the very core of the old man's life, and the foundation of his existence? Let the dead bury their dead; and let the world propagate its members; but let not God's people return to the beggarly elements, *the rudiments of the world*, wherein some desire to be in bondage.

But some will argue, that to put off the old man with his deeds, implies nothing more than to put off or renounce, and not practise nor approve the evils which have attached themselves to him, and which he had before practised, as drunkenness, murder, theft, adultery, fornication, covetousness, and other unlawful works and lusts. But this plan, in its utmost extent, is only to dress the old

man in goodly attire, to sweep, and garnish the house, and let him live. These are no part of the old man. They are unmanly things, as well as unchristian. Unlawful deeds were never committed to him to do; neither was he ever allowed to indulge in unlawful lusts; they are none of his appropriate works, even in nature, unless by that appropriation which he himself has made, by deviating from his proper line, without any authority from God. And although these and such like are the works of the flesh, they pertain to fit it in its fallen condition only, in its fallen nature as opposed to the Spirit. And the flesh is not to be redeemed from its loss, purified and saved, but to be crucified with the affections and lusts, whether appropriate or self-made. So also, the old man is not to be renewed and redeemed by Christ, but to be put off with his deeds, whether appropriate by God's appointment, or self-made. And Christ is to be put on, the new man who is renewed in knowledge, after the image of him who created him in every follower, in whom he is formed. "Put ye on the Lord Jesus Christ; and make no provision for the flesh to fulfil the lusts thereof," (do not make the provision of the flesh towards its desires. Rom. xiii: 14.)

Jesus was a partaker of a human body and soul, as other men are, that he might be the elder brother of his redeemed brethren, the Father of his spiritual children, a fellow partaker and leader in their sufferings and tribulation, and thus be made like them in all things; while he opened for them the new and living way through the vail, that is to say, his flesh, his own being part of the same which they had, and by the cross which he taught them also to bear. In that situation, he used the proper means of support for the animal life of the natural body; but took no part in the generation of the world, nor made any provision, by laying out, or submitting to any method for the fulfilling or satisfying of the desires or lusts of the flesh; so it is justifiable and consistent with Christianity, to provide things necessary and convenient for the support of the body, to make a vessel for God's service, subject to the Spirit, which mortifies the deeds of the body, but not to feed it for the indulgence of fleshly lusts or the performance of the first Adam's works, after being called into Christ. We have an altar whereof they have no right to partake who serve the tabernacle. (Heb. xiii: 10.)

Farther to illustrate the doctrine of Christ, and show that the world will hate and oppose the people of Christ, as they also do himself, I will introduce the saying of Christ to the Jews. "I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive." (John v: 43.) Could anything more strikingly exhibit the enmity of the world

against God and his Christ, than the rejection and abuse which Jesus received at the hand of the people among whom he wrought so many miracles, spake so many gracious words, did so many kind offices and good works, and in all his works revealed the Father so clearly? But, *I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.* Query: If any man should come professedly in his own name, and propose to be a teacher to lead men to life, not even pretending that God had sent him, or that he had any commission from God, would even the world receive him? I think not. These words then are figurative; and the phrases, *In my Father's name*, and *In his own name*, are to be understood as containing more than words.

When Jesus spake of the false prophets and teachers, he said, *Many shall come in my name, saying, I am Christ. Saying but not doing according to Christ*, not walking in his Spirit or works. Now if any man will come in the name of Christ, *not saying, but doing* according to Christ, walking in his Spirit and his works, him the multitude will not receive. But if another shall come in his own name, as almost all do, not only saying, but doing also, walking in his own ways and teaching out of his own spirit, him they will receive. For when a man cometh in his own name, or according to his own spirit, and will promise the people salvation in that spirit, he cometh in the name and spirit of all the world, and they will receive him and close in with the plan. A Christ, or his ministers, who will preach salvation to the flesh, or in the flesh, bring the most acceptable news to mankind, and they will receive them.

Now it is according to the name, and the spirit, and the practice of this world, to marry and live in natural generation, therefore it is that all those preachers of the various denominations who approbate that work, as being consistent with Christianity, find so hearty a reception among mankind. They bring them no cross against their own life. These are they who promise the people liberty, while they themselves are the servants of corruption. But it is not according to the spirit of this world for a man to deny himself, and take up his cross and follow Christ, bearing his yoke and his reproach, to crucify the flesh with the affections and lusts, and lose his life for Christ's sake and the gospel's. Therefore it is that those preachers and people who follow Christ, bearing his cross and his reproach, and teach the necessity of coming out from among them, and not being of this world, even as Christ is not of this world, as the true way to be saved, find such poor reception among professed Christians as well as others. These are they who truly come in the name of Christ and of the Father, and the people prove it by their so generally rejecting them.

CHAPTER XIII.

THE SUBJECT CONTINUED.

THE foregoing doctrine bears hard against the children of this world, whose only dependence is the flesh, who trust in it for their existence and continued succession here, and finished happiness in heaven. For, cut off the flesh and the world is ruined; its children are enervated; they have no longer any source of existence, no longer any comfort or any lively spring of action or pursuit, in this stage of action; and their grand concentrating hope and prospect of perfected happiness (most of them) in the next world, is the resurrection and reanimation of the flesh, or natural body; so that their great confidence is in the flesh, without which they have no hope.

"But we are the circumcision, who worship God in the Spirit, and rejoice in Christ Jesus, *and have no confidence in the flesh,*" (Phil. iii : 3,) neither for life nor happiness here, nor for any part, much less the perfecting of happiness in heaven. For, notwithstanding we had our confidence in the flesh, when we were of the world, having renounced the world and its appropriate works, to follow Christ and be of him, we have that confidence no more, neither stand in relation to those who live according to the flesh. "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead. And that he died for all, that they who live, should not henceforth live unto themselves, but unto him who died for them, and rose again. Wherefore, henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more." (2 Cor. v : 14, &c.)

Once Christ was known as a man, descending from the loins of Abraham, Isaac and Jacob, according to the flesh; but he is now known in the Spirit as the Lord from heaven and Head of the new and spiritual creation, the true Father of the faithful; the former kindred or relation, therefore, according to the flesh, with all its knowledge, is forgotten, and men become known and united in the Spirit. "Therefore, if any man be in Christ, he is a new creature: [of, there is a new creation, Greek,] old things are passed away, behold, all things are become new. And all things are of God." He has new motives, new prospects, new works, a new parentage, and all new kindred, in the Spirit and according to Christ, in the room of the old in the flesh and according to the first Adam. Thus having obtained new springs and a new life, he drinks out of a new fountain, serves a new master, and

finally walketh with him in the new and living way which he hath consecrated through the vail, in which he veiled himself, that is to say, his flesh; that we might hold a relation to him and follow him. For he is dead with Christ from sin, from the world and its rudiments, and alive to God in the Spirit. His brethren, and his sisters, and his mother, are the same as Christ's are, those who do the will of his Father in heaven. He is a subject of the same death which Christ died, *to sin*, and of the same life which Christ lived, *to God*. He no more looks to Adam as his head or his root, or his law-giver, but to "Jesus the author and finisher [or, the first leader and perfecter] of our faith; who for the joy that we set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." Thus he is eventually an overcomer with Christ, and sitteth with him on his throne, even as he overcame, and hath sat down with the Father on his throne.

But all this work of dying with Christ, of suffering with him, and of losing the life for Christ's sake and the gospel's, is considered by some, and argued with obstinacy, as consisting in an inward work, reforming indeed, and regulating the life and manners of men, as well as softening their hearts; but not cutting them off from the original stock so perfectly, but that they may do the appropriate works of the first Adam, while they also serve Christ—may propagate and do the other appropriate works of the world, while they are not of the world, even as Christ Jesus is not of the world.

But besides the impossibility of a man's serving two masters, and the impropriety or rather absurdity of any man's propagating the world, and doing the appropriate works of the world and of the first Adam, the father of the world, when he himself is not of the world, which are silencing considerations with men of discernment, it may be asked, How comes it to pass that by the faith, or work of Christ, the son is divided against the father, and the father against the son, the mother against the daughter, and the daughter against the mother, the daughter-in-law against the mother-in-law, and the mother-in-law against the daughter-in-law, and that a man's foes are (emphatically) those of his own house, or family; and how comes it to pass, with an emphasis, that the kindreds of the earth (or earthly kindreds, relations) shall wail because of him; unless the faith and word of Christ cut the cords of the kindred of the earth, and take the life of the fleshly or Adamic relation.

According to the promise of God to his Israel, even to Christ, so it is coming to pass. "Thou art my battle-axe and my weapons of war: for with thee will I break in pieces the nations, and

with thee will I destroy kingdoms; and with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and his rider; with thee also will I break in pieces man and woman; and with thee will I break in pieces old and young; and with thee will I break in pieces the young man and the maid; I will also break in pieces with thee the shepherd and his flock; and with thee will I break in pieces the husbandman and his yoke of oxen; and with thee will I break in pieces captains and rulers," (Jer. li: 20 to 23,) even all the connection and the pursuits of the whole order of the flesh and the world. Again:

The promise of God, for the work of Christ, is as follows: "And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplications; and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; the family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart; all the families that remain, every family apart, and their wives apart." (Zec. xii: 9 to 14.) Men and wives are in the course of this world; for its children marry and are given in marriage; but the work of Christ will rend them all asunder for the destruction of the flesh, that the Spirit may be saved—that they may be as angels of God in heaven, all joined to the Lord in one Spirit.

But it is argued that this work of dying with Christ was all done in him, that is, by him in our room, when he suffered once in the end of the world; that the actual losing of the life for Christ's sake and the gospel's, is limited to those who are called to suffer martyrdom, or give up the natural life in the cause of Christ. But if this be true, none besides those martyrs can be saved: for whosoever will save his life shall lose it; and in all the revelations of God to men where do we read of any who ever arrived to finished salvation, except those who arrived through great tribulation, suffering and death? in a word, any but martyrs who loved not their lives unto the death?

No affliction is so great; no death strikes so deep and deadly a blow against human nature, its hopes, its life and prospects, in its fallen state, as the piercing call of God to come out of the world into Christ; this death is to both the male and female; for

both are partakers of the ruin which is in the flesh by sin. The nature of the serpent, which is the source of all iniquity, has its life and subsistence in the works of natural generation, and lives under cover of marriage first instituted by God, or that appointment according to which a man was to forsake his father and his mother, and be joined to his wife, and they twain were to be one flesh. This was the original order of the first creation, and was in its own time and place correct and innocent, until the serpent beguiled the woman; she then became obedient to him, and partook of his nature, which she has retained ever since, with much obsequiousness; and the woman, ingeniously occupying the same bait, enticed the man, and decoyed him into the same transgression; to whom he hath yielded himself a servant, and to the serpent through her, ever since, to the production of all the real evils which are extant, or ever have been on the earth.

For that original order appointed and fixed by God, wherein the blessing of God would have been found in peace, had it been kept according to its original design, *that God might seek a godly seed.* (Mal. ii: 15.) When it became subverted over to the Devil, it became the fruitful *womb* of the contrary evils, *and the earth was filled with violence.* (Gen. vi: 11.) According to this view, Solomon, notwithstanding he lived in a dark day, when the light of the gospel had never appeared, and, therefore, could not find out all the truth, as he confessed, when he applied his heart *to know and to search, and to seek out wisdom, and the reason of things, and to know the wickedness of folly, even the foolishness, and madness,* exclaimed, "And I find more bitter than death the *woman* whose heart is as snares and nets, and her hands as bands." (Eccl. vii: 25.) Thus esteeming the woman as the ground-work, or productive soil of all the evils, the folly and wickedness under the sun. According to what was seen and written before: "That the sons of God saw the daughters of men that they were fair; and they took them wives of all whom they chose. And God said, My Spirit shall not always strive with man, for that he also is flesh. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." (Gen. vi: 2, 3, 5.) This was the fruit of their being one flesh, after the first order of creation became subverted by the serpent; and so it remained, not only until the days of Solomon, but ever since.

I would not be understood by the strong language here used, that the woman is alone in the transgression; the man is as really guilty as the woman. But as the woman was first deceived and first in the transgression, she appeared foremost in the production of evil and in the affliction to be felt in the days of visitation.

"Wo to them that are with child, and to them that give suck in those days." (Mark xiii : 17.) Why not as directly to them that beget? For the day of visitation comes with death to the fallen nature of the human family; and this fallen nature is the life of the lost world.

This statement is not intended to cast any disparagement on the woman in her proper order, but, if possible, to bring her to sober reflection, and convict her judgment and conscience of her lost estate; and to let her know that her art of pleasing, as the idolizing world delicately term it, however noble and amiable the faculty in its proper use, is subverted into serpentine skill of beguiling and decoying, being abundantly used to that effect; which if not crucified by the cross of Christ, will eventuate in her destruction. "I find, [saith Solomon,] more bitter than death *the woman* whose heart is as snares and nets."

It may be objected, as it already has been, that the woman here exhibited or characterized, is not the whole sex in contradistinction from the man, but the dissipated or lecherous woman of exceptionable conduct. This objection may arise from two causes. First: The unwillingness of the man, as well as the woman, to be convicted of the egregious ruin which has overtaken the woman by her obedience to the serpent, and which is by her dispersed amongst her admirers; and secondly, an acquaintance with the construction and force of language, *I find more bitter than death the woman whose heart is as snares*, importing the same as if it read, *for her heart is as snares and nets*. Surely the man lost as he is, will not agree that the woman of an exceptionable character is the only one who can environ him with her snares and nets. But it is the appropriate power of the woman, in her fallen state, to allure by the flesh in the nature of the serpent; and Solomon was led astray, no doubt, by the most worthy in his knowledge.

The Hebrew text is correctly translated thus: "I find more bitter than death the woman [or as the seventy have translated it, I find her out; and I say that there is somewhat, more bitter than death, with the woman] who is as snares, and her heart as nets and her hands as bands." No doubt, according to the words which follow, "Whoso pleaseth God shall escape from her; but the sinner shall be taken by her." But Solomon, who then knew not fully the seat of depravity, (but the Spirit knew,) might have cherished the idea that the evil lay in the exceptionable conduct of nearly all women, and that if the good woman could be found, it might be remedied. But unhappily he never could find her; and no wonder; for the earth had not yet been honored with her person, nor the church been blessed with her Spirit. The good wo-

man is she that hath forsaken and crucified the flesh, and hath borne her cross after Christ Jesus her Lord : the good woman could not be found before the good man. The flesh must be crucified ; for it is of the world, and not of God ; and its fruits have always been in iniquity and in sin ; as saith the Psalmist : " Behold, I was shapen in iniquity ; and in sin did my mother conceive me," as our common translation reads.

But no English language occurs to me, calculated to express the force of the original, without lengthening the description. The Psalmist, pressed with the sense and weight of his corruption and depravity, which he brought with him by descent from the rock whence he was hewn, and the hole of the pit whence he was digged, and laboring to make a clear communication of his impressions, used the most energetic expressions, it is probable, his native language could afford, " I was conceived in *the act* of iniquity, and in *the act of* sin my mother enclosed me, in the lust of coition ;" evidently making the whole work and production, the fruit of sin, and that neither the fellowship nor nature of God was therein—that God was not known therein.

There is abundant testimony in history to prove, by that authority, that it was the faith of the early Christians after the days of the apostles, to renounce the generation of the first Adam, as being included in the cross of Christ, which every Christian is required to bear. And although all did not bear a full cross in that point, they who did were esteemed the best Christians. At this day, all those faithful and zealous disciples of Christ are counted heretics ; and as such, their mangled characters have been handed down to us, by historians who were enemies to the cross of Christ.

But enough is said to prove the point in hand ; neither have we any good evidence that the notion of Christians marrying, and doing the works of the first Adam, was ever patronized with full fellowship in any professed Christian church, until in modern times ; it is entirely an innovation ; the work of men, who are lovers of carnal pleasures, more than lovers of God, or real friends to the cross of Christ. I say the mangled characters of the most zealous and faithful disciples, who have denied themselves for the sake of Christ and his gospel, have been handed down to us under the name of heretics ; and such are all those esteemed by the professing part of the world, who correctly adhere to the doctrine and example of Christ in obedience. It is esteemed the worst kind of heresy, the worst kind of apostacy from Christ, to renounce the world, or the first Adam, the father of the world, and put all confidence and all dependence in Christ ; rejoicing in Christ Jesus, and having no confidence in the flesh.

So that after all the mighty outcry of heresy, delusion and presumption against the believers in Christ's second appearing, our faith is not so different from that of other people, as many represent it, or as prejudice and opposition say. Do we believe that the old generation is not the work of Christ? So do they. Do we believe that his real followers do not practise it? So do they; as many as have kept a direct line of faith from the primitive church. Do we believe that God's purpose is to put a period to the world and the old generation? So do they. Do we believe that God will put an end to the world by fire, that the earth and the works thereof shall be burnt up, and that the elements shall melt with fervent heat? So do they; and so in many other points.

The erroneous notion among professors, that prophetic language can be understood by them, before it is explained by the accomplishment, is productive of many more. But that they are exposed to take metaphorical and symbolical language in a literal acceptation. The fire of God by which the earth is to be consumed, is preposterously maintained to be elementary fire, notwithstanding so many scriptures speak differently. But what that fire is, the gospel, or the Spirit of God in the gospel, is the best expositor, and shows those who keep the gospel, that it is God himself, who is a consuming fire; or the Holy Spirit, who is the fire in Zion; or Christ, who is like a refiner's fire. By this fire, the earth and the works that are therein shall be burnt, and the elements shall melt with fervent heat; "And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever."

It has been before shown, and everywhere known, that the lust of the world, or the works of the generation of the world, are the elements of the world. "Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness;" in the earth, as well as in the heavens, after the great burning hath come to pass, and the earth and the heavens have passed away with a great noise. (1 John ii: 17 2 Pet. iii: 10, &c.) It is also a question with some, and with many a matter of obstinate unbelief, whether the times and seasons are come, in which the old heavens and earth shall pass away by the fire of God. The mistaken notion that the prophecies can be understood before the day of their accomplishment, or without the gift of the same Spirit who gave them at first; and also the notion that they are to be literally fulfilled, operate strongly in support of their not believing that the times are come, while they do not see those literal accomplishments, not considering that the work of the kingdom of Christ is spiritual, and that "None of the wicked shall understand; but the wise shall understand."

CONCLUSION.

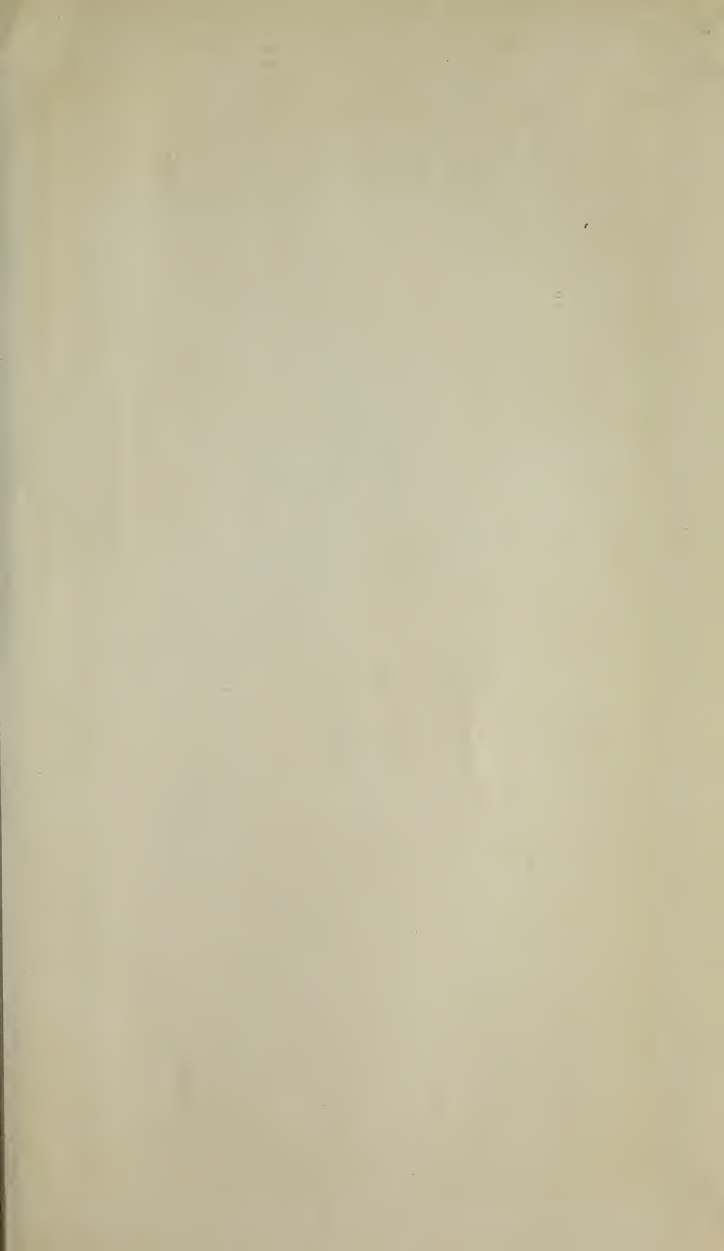
THUS we have performed what was proposed, to show what are the distinguishing characteristics of the church, or body, of Christ, by which they can be known and distinguished from all other people. They are found to be a people in the possession of that gospel which gives them power over all sin, so that in the progress of the work they cease to commit sin, or to do any iniquity—a people living in the exercise of such love and union as no other people can imitate, being the product of no other cause; no other spirit than that of which they are possessed—the Spirit of God—the *unity of the Spirit in the bond of peace*—a people who are not of this world, and therefore neither marry nor are given in marriage, as the children of this world do, but live as the angels of God, who are devoted to the work and service of God in the Spirit, and serve not the flesh. *Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.*

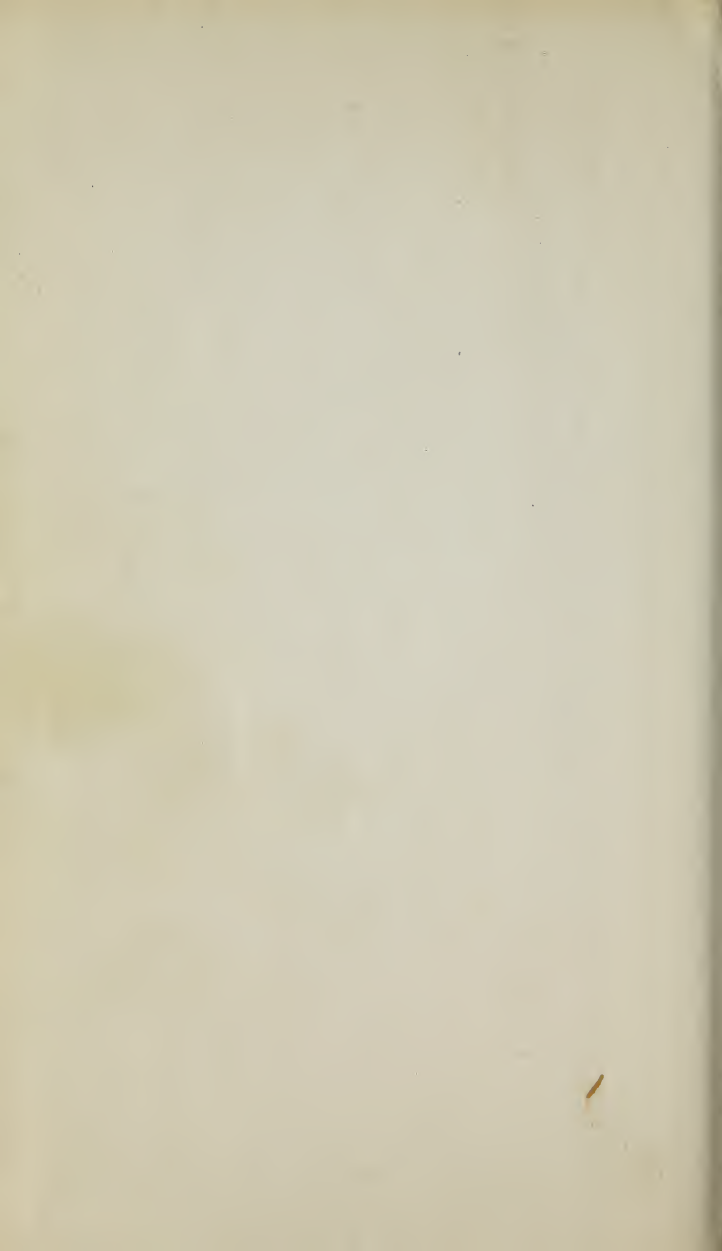
It may appear to some a very improbable thing, or rather impracticable, for a society of people to subsist on the earth from year to year, and from age to age, in the practical rejection of the physical order of procreation. But God has begun the work, and he will carry it on. It is not the work of man, or it could not stand; for said Jesus, “Every plant which my heavenly Father hath not planted, shall be plucked up from the root.” It has been shown that the flesh is not the source of confidence in the people of God, but the Spirit. That the flesh is the source of divisions, of wars and contentions; but that the church and people of God are united in one Spirit. “Jerusalem is builded as a city that is compact together.” The church of God, the new Jerusalem, is built in a new order of things, after the Spirit; in Christ, “Of whom the whole family in heaven and earth is named.” So said John in the Book of Revelations; “And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea.” The material heaven and earth could not subsist in their present order, without the water of the sea, to supply both the animal and the vegetable creation. But the language is prophetic and symbolical. The sea is the source and treasure of *many waters* on the earth; which are used in this same Book of the Revelations, as a symbol of Peoples, and multitudes, and nations, and tongues; a divided and immense multitude over whom the great whore, THE MYSTERY BABYLON, THE MOTHER OF HARLOTS AND ABOMINA-

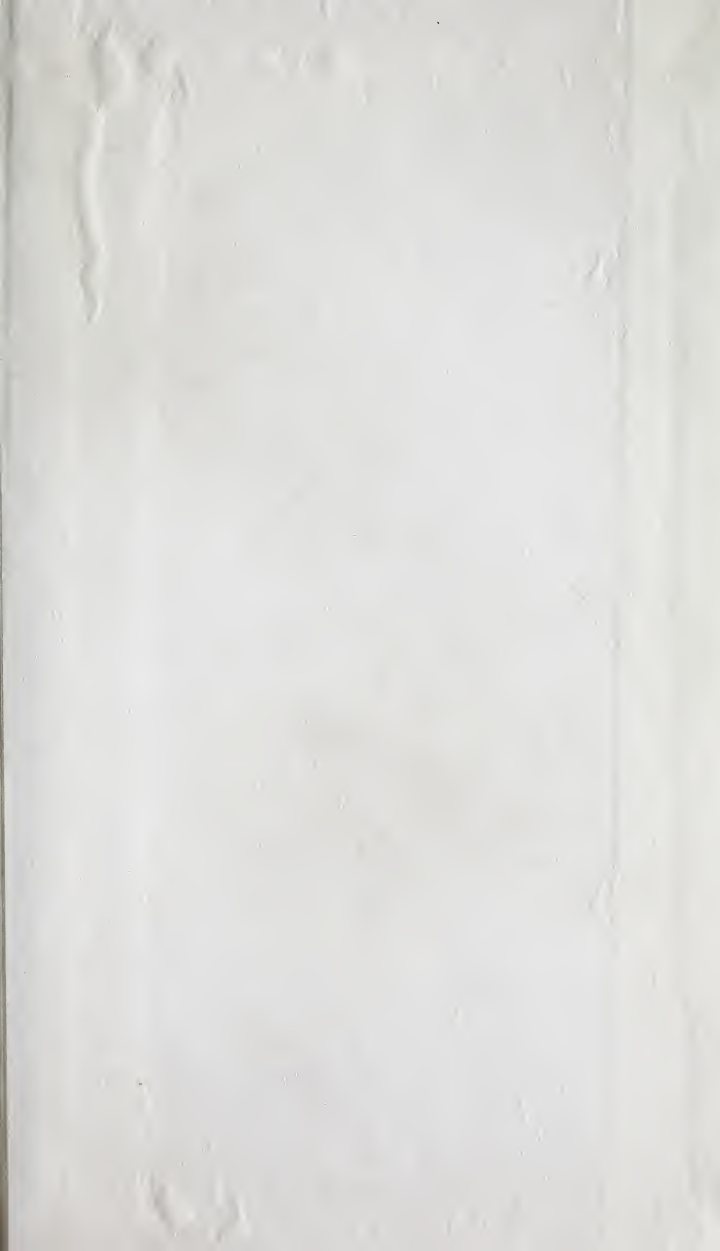
TIONS OF THE EARTH presideth, with noise, tumults and divisions, like the roaring waves and commotions of the sea. But none of these things are in the church of Christ; in whom *there is neither Greek nor Jew, neither bond nor free, neither male nor female*; neither confusion nor division, nor tumult; for in that church God hath his dwelling. "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away." (Rev. xxi: 1, 2, 3, 4,)

From the first settlement of the city, the people have been distinguished by their industry and commerce. The city was founded in 1630, and has since that time been a center of trade and industry. The city has grown from a small settlement to a large metropolis, and has become one of the most important cities in the United States. The city has a long and rich history, and has played a significant role in the development of the nation. The city is known for its many landmarks, including the Boston Common, the Public Garden, and the Faneuil Hall. The city is also known for its many famous people, including John F. Kennedy, Martin Luther King Jr., and many others. The city is a vibrant and diverse community, and is a place where people from all over the world come to live and work. The city is a place of opportunity and growth, and is a place where the future is being built.

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